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POETRY.

From the London Times.

THE PRESIDENT.

BY THE AUTHOR OF "ECCLESIA."

I.

Speak! for thou hast a voice, perpetual sea!
  Lift up thy surges with some signal word,
Show where the pilgrims of the waters be,
  For whom a nation's thrilling heart is stirred.

II.

Down to thy waves they went in joyous pride,
  They trod with steadfast feet thy billowy way;
The eyes of wondering men beheld them glide
  Swift in the arrowy distance—where are they?

III.

Didst thou arise upon that mighty frame,
  Mad that the strength of man with thee should strive,
And proud thy rival element to tame,
  Didst swallow them in conscious depths alive?

IV

Or, shorn and powerless, hast thou bade them lie
  Their stately ship, a carcase of the foam?
Where still they watch the ocean and the sky,
  And fondly dream that they have yet a home?

V.

Doth hope still soothe their souls, or gladness thrill?
  Is peace amid those wanderers of the foam?
Say, is the old affection yearning still,
  With all the blessed memories of home?

VI.

Or is it over? Life, and breath, and thought,
  The living feature and the breathing form?
Is the strong man become a thing of nought,
  And the rich blood of rank no longer warm?

VII.

Thou answerest not, thou stern and haughty sea:
  There is no sound in earth or wave, or air:
Roll on, ye tears! Oh, what can comfort be
  To hearts that pant for hope, but breathe despair?

VIII.

Nay, mourner, there is sunlight on the deep,
  A gentle rainbow on the darkling cloud;
A voice, more mighty than the floods, will sweep
  The shore of tempests when the storm is loud!

IX.

What though they woke the whirlwinds of the West,
  Or roused the tempest from his Eastern lair,
Or clave the cloud with thunder in its breast,—
  LORD of the awful waters, Thou wert there!

X.

All merciful! The fate—the day—were Thine;
  Thou didst receive them from the seething sea;
Thy love too deep, Thy mercy too divine,
  To quench them in an hour unworthy Thee.

XI.

If storms were mighty, Thou wert in the gale!
  If their feet failed them, in Thy paths they trod;
Man cannot urge the bark, or guide the sail,
  Or force the quivering helm away from GOD!

THE GUIDE TO THE UNDERSTANDING OF THE HOLY SCRIPTURES, AND THE UNITY OF THE CHURCH: *Two Sermons preached in All Saints' Church, New York, by* BENJAMIN I. HAIGHT, *Rector.* New York: Alexander V. Blake. 1841.

In the first sermon, Mr. Haight proposes the question, "Will the simple reading of the bare text of Holy Scripture, with prayer, enable every man to arrive at a full knowledge of Divine Truth? Is the Bible, without note or comment, a sufficient guide to the man who is sincerely seeking to know and to do the will of God, or does he stand in need of something else to preserve him from error, and to lead him into all truth?" And the question thus plainly put is as plainly answered:—"We are to interpret Holy Scripture as it was interpreted by those to whom it was first delivered by inspired men, and who received it with their comments. We are to follow the teaching of the Church of Christ in her days of first love, of virgin purity and of burning zeal—the days when the Bishops, Priests and Deacons, and her Laity too, yea, even delicate women and tender children, bore in their bodies the mark of the Lord Jesus, and sealed their faith with their blood. We are to follow this teaching as it is imbodied in the primitive Creeds and Liturgies, and as witnessed to by a long line of men pre-eminent for holiness and learning. We are to take the points of Sacred Truth which they agree in declaring to have been professed "from the beginning, everywhere, and by all," as points settled beyond dispute, and as furnishing the key by which the treasures of Scripture are to be unlocked. 'To understand the Holy Scriptures aright,' says the apostolic Bishop Wilson, whose praise is in all the Churches, 'is to understand them AS THE PRIMITIVE CHURCH DID.'"

But is not this rule impracticable or difficult of application?

"From the days of the Apostles down to the present hour has it [the faith of the primitive Church] been held up to view, and been witnessed to, by the Church of Christ, in her creeds and formularies, and by the concordant teaching of her Bishops and Doctors. And to us, my brethren, is it presented in its fulness and purity in the Book of Common Prayer. Rightly has this venerable volume been styled a Commentary upon the Holy Scriptures. Not that it gives interpretations of particular passages; this it does not do, at least to any very great extent. But it imbodies and illustrates the faith once delivered to the saints. It gives us the sum and substance of Divine Truth; and it does this in the way the very best calculated to awaken our attention, to enlist our feelings, to enlighten our understandings, and to lead to right faith, and to a course of life corresponding therewith. The Book of Common Prayer is a series of services, not composed in latter days, or by any one man, or by any particular class of men, or school of Theology. Its prayers and hymns, its liturgies and thanksgivings, its creeds and anthems, are all of high antiquity. They have glowed upon the lips of Apostles, and Saints, and Martyrs. They have gone up to heaven from the cave, from the arena where the wild beasts were let loose upon the Christian, and from the stake where the disciples of Him who was nailed to the cross, gave their bodies to the scorching and devouring flame. It is the product of the combined piety, and wisdom, and experience of centuries, and was cast into its present mould in times which tried men's souls, and by a succession of kindred spirits with those by whom its several parts were first indicted, and who, like them, counted not their lives dear unto themselves, but gladly shed their heart's blood for the truth as it is in Jesus. Yes, it is to such men as St. Chrysostom, and St. Basil, in ancient times—not to mention Fathers of an earlier date because of the difficulty of naming those by whom particular portions of the Ancient Liturgies were composed—and to such men as Cranmer, and Latimer, and Ridley, and Parker, at the period of the English Reformation—that we owe, under God, our Book of Common Prayer."

These are wholesome truths, and clearly stated. Similar principles are inculcated in the second sermon, on the Unity of the Church, and we refer the reader to the volume itself for their fuller development. To each sermon is annexed an appendix, containing much valuable matter. The whole volume, to use a favorite expression of good old Dr. Smith, (formerly Principal of Cheshire Academy, Connecticut,) is worthy of the Cyprianic age of the Church, and is at the present time calculated to be especially useful. The following extract is from the sermon on the Unity of the Church.

1. The *truth* on this vital topic of Unity is to be spoken with the utmost fullness and frankness,—yet in love. (Eph. iv. 15.) There is to be no putting the subject one side, as if it were too delicate a point for discussion, and as likely to wound the feelings of our fellow Christians. The only question should be—Is the subject an important one? Does it stand connected with the vital interests of religion? Has our God and Saviour spoken to us with reference to it? Answering these questions in the affirmative, as they must be answered, it is plain, that ensue what immediate consequences may, our path is a plain one; and as to consequences,—the Christian has learnt to leave them, in all such cases, in the hands of Him, by whose command and under whose guidance he acts. Not that we fear any unpleasant consequences even at the first from the fullest and plainest enunciation of the true principles on this point. Such enunciation may at times startle those to whom it comes for the first time;—it may alarm them, and render them uneasy; but when made in the spirit of true Christian charity, and in all solemnity as becomes a matter of so high moment, it will always command respect, if not love, although it may fail to produce conviction. We would have then the principles of the Catholic Church stated and urged with all possible plainness and fervency,—and yet in all humility and love; and at the same time have every proper method used to extend the borders of the Church and add to her strength. Her Missionaries, well prepared for their work, should go out on every side, churches should be built wherein the Holy Sacraments may be truly administered and the word of God truly preached. Schools should be established wherein the young should be regarded as immortal beings and be fitted for their high destiny,—trained up for usefulness here, and for glory hereafter:—schools where the *heart*, equally with the head, shall be regarded, and where their duties towards God and his Church and their own souls shall not be suppressed lest offence should be given. The Press should be freely used, that so our Clergy may always be well supplied with the Word of God, and the Book of Common Prayer, and Tracts illustrating and enforcing their sublime and important truths, and that larger works speaking out the same great principles, and bringing forth the proof thereof, may be widely circulated. In this way,—by boldly advancing the claims of the Catholic Church of Christ as contradistinguished from all who have left her communion, or who keep aloof from her pale, and by carrying her blessed doctrines and rites, with all her glorious privileges, every where as we have opportunity and ability, always demeaning ourselves lowlily and as in earnest, looking neither to the right hand nor to the left, ever ready for conciliation but never for compromise,—in this way we may do much, by God's blessing, towards bringing back the golden age of the Church,—when they that believed "were of one heart and of one soul."

2. But I must pass on to the other step which I would specify as of prime importance to be taken if we would do our duty in this weighty matter. It is this: that we always manifest in our temper, in our words, and in our deeds, the true spirit of the Gospel; that we always bear written on our front in living characters, such as men cannot help seeing—"Holiness to the Lord." Without piety,—deep, ardent piety,—on the part of those whose privilege it is to belong to a pure branch of the Catholic Church, and who rightly appreciate such privilege and glory in it, in vain will they bring forward and urge the claims of that Church, and endeavor to bring men into its fold and communion. We may talk and argue and preach about primitive doctrine and primitive customs, but without primitive holiness and primitive zeal, we shall talk and argue and preach but to little purpose. When Churchmen, one and all, shall bring forth abundantly the fruits of the Spirit,—when they, as a body, shall be known by their deadness to the world, and by their deep and lively interest in every thing pertaining to man's spiritual and eternal interests,—when the cross of their Lord traced on their brow at "the laver of regeneration" shall be deeply embedded in their hearts, and they shall evidently glory in it, and in it alone, and by it be crucified to the world,—then will those around them be disposed to receive with greater readiness their views of Christian truth and of the Christian Church, and not to be so reluctant as they now are to adopt these as their own, and to regulate their practice accordingly. "As he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." (1 Pet. 1: 15, 16.) "Herein," says our blessed Lord, "is my Father glorified, that ye bear much fruit; so shall ye be my disciples." "By this shall all men know that ye are my disciples, if ye have love one to another." (John 15: 8. 13: 35.) Without holiness, without fruitfulness in all good works, without unfailing charity, how can we claim to be Christ's disciples, or expect that men will recognize in us the followers of those who planted the Church, and whose blood was its seed? I cannot better close what I have to say upon this point, than in the words of an esteemed brother in the ministry. "We may talk and preach and write for the Church, and men will talk and preach and write in reply. Let us act and live, let us watch and pray, let us fast and give, and our arguments will not so easily be repelled. Let us have the Apostolic spirit as well as the Apostolic succession; and we may rest assured that a self-denying life, a spirit dead to the world and crucified with Christ, a faith working by love and overcoming the world, abundance of good works, watchings, fastings, and prayers—are the only developments of the Apostolic succession that will have weight with men—and these *will* have weight. They will be a manifestation of the Church as the body of Christ. They will not be lifeless words, but an epistle, like the fruits of St. Paul's ministry in his Corinthian converts—"written in the heart to be read and known of all men."

A correspondent sends us the following from Hinton's History of Baptism, (an Anabaptist work lately published,) with the remark that it may be gratifying to the admirers of Mr. Isaac Taylor, in the Church, to hear his praises sounded from such a quarter, and to see to how good account his labors are like to be turned.

"Several divines of high ecclesiastical standing and literary character, in the very citadel of English episcopacy, (the University of Oxford,) have for several years past devoted their talents and their influence to impregnate the public mind with the idea, that the true model of the Christian Church, both in its doctrines and forms, is to be found in the writings and practices of the fathers who lived prior to the Council of Nice. This would in effect, (whether so insidiously designed or not,) lead back the Church of England from the position of a reformed church, to an ecclesiastical body possessing almost every feature of the papacy, except the acknowledgment of the spiritual domination of the Bishop of Rome. . . . ."

"This effort on the part of the 'Oxford Divines' has called into the field of controversy, one, who from his entire devotion to literary pursuits, his intimate acquaintance with ecclesiastical history, and his high standing as a writer, both in regard to force of style and literary attainments, seems to have been well qualified for the mission (Episcopalian though he be) of bearing the hammer of God, in breaking down those structures of delusion which have enclosed and defended a host of corruptions—infant baptism among the rest. I hesitate not to say that the volume of my much respected relative, (Ancient Christianity,) has utterly razed to the very foundation the whole superstructure of Dr. Hall in his celebrated history of Infant Baptism; and all who have built upon the same foundation, must feel the bitterness of having their fondest and firmest reliance swept away as 'a refuge of lies' by the hand of a powerful writer, devotedly attached to infant baptism, as from personal acquaintance, I know the author of Ancient Christianity to be."

It is worthy of remark in this connection, as our correspondent adds, that while Mr. Winton declares the Presbyterian theory of Infant Baptism to be no older than the time of Calvin, and therefore not to be sustained by the authority of the Fathers, he allows the Episcopal Church to agree in doctrine and practice on this point with the Ancient Church, though both, he maintains, have swerved from the Apostolic custom.

COMMUNICATIONS.

For the Churchman.

Mr. Editor,—A book is now lying before me: "An Original Church of Christ, &c. By N. Bangs, D. D.,—second edition, revised,"—containing some particulars concerning which I propose to offer a few brief observations, and request their insertion in your paper:

1. On the alleged *obscurity* of the Scriptures in regard to "*What was the primitive mode of Church government?*" intimated in page 6 of the preface. This question has special reference to the scriptural ministry established in the primitive Church. This is the great point at issue. At least I so understand it.

Now it is proper to ask, is there any such obscurity in the matter? Any one conversant with the Scriptures of the New Testament well knows, that while the Saviour was here below in the flesh, and exercising the office of his public ministry, he called at two different times, first the twelve, and second the seventy; and sent them forth to preach the Gospel as his ministers. See Mark 3: 14: "He *ordained* twelve," &c. Luke 9: 1, &c., "sent them to preach," &c. See also Luke 10: 1, and onward—"appointed other seventy also," &c.

Here then we have during Christ's abode below—

1. Christ, the Head and Source of all power in his Church.
2. The Twelve.
3. The Seventy.

This does not appear obscure so far, but very plain. Let us look then at the ministry of the Church after Christ's ascension, and while the Apostles, as we are accustomed to designate the first of that order, were alive.

We have then clearly stated in the Scriptures:

1. Apostles—whose successors in the ministry we now call Bishops.
2. Those we now call Elders, or Presbyters, also called in Scripture, in Timothy and Titus, Bishops; and in Acts 20, called Elders in the 17th verse, and Overseers in the 28th verse; by these terms, as used in the places referred to, we understand an order of ministers *inferior* to the Apostolic and *superior* to Deacons.
3. Deacons, who both preached and baptized, as well as served tables. See Acts, 6th, 7th and 8th chapters.

That there were three orders, is very plain. In various places are they spoken of, so that we do not deem it necessary to refer to all the Scriptures bearing on the fact. We simply state it as a *fact*, which every one does know, or may know, from the Scriptures. All then is thus far clear. But another question is here presented: Did any but Apostles or first order of the ministry ordain? That *they* did and had *authority from Christ* to do so, we believe is allowed by all. See Acts 1: 15, to the end of the chapter—"must one be ordained," 22; "take part of this ministry and Apostleship," 25. See also Acts 6, for the ordination of Deacons. So we read the Apostles ordained them Elders or Presbyters, the order next inferior to the Apostles, in every city, Acts 14. Others were Apostles besides the twelve; and *we* conclude that Timothy and Titus were of that, the first, order of ministers, from the fact that they had power to ordain; and because history states, in substance, the same thing. We have then *repeated instances* of ordination by the Apostolic order of ministers—*they*, under the divine direction, ordained to the *first*, the *second*, and to the *third* order of the ministry. This is very clear. Not the least obscurity that we can perceive. We need "but few books beside the Bible," (page 4,) to ascertain these clear, unquestioned facts. Thus far we have met with no obscurities; but the light seems to us to shine out with peculiar distinctness. Now on the other hand, there is *not* such clear and distinct evidence of any other ordination than by the first order. We will notice this matter more particularly under another head.

With this statement of the Scriptures agrees the practice of the Church for many centuries. There is scarcely one thing in which the primitive Christians were more generally agreed than in the ministry of the Church and the power of ordination belonging only to the first order. "Ecclesiastical writers have been so much divided concerning it,"* (Preface to Original Church, page 6,) only, it is believed, in modern times; and the division began only when other ordination was attempted. But not to dwell longer on this, we would just ask, how Dr. B. can be at all confident that his conclusions are sound, if the subject be involved in such "great obscurity?" When we have a doubtful case to advocate, it may be convenient to intimate obscurities where none in reality exist, at least in finding what is certainly right; but it may well be asked, whether the cause of *Truth* is advanced thereby.

2. On the alleged instances of ordination from Scripture by presbyters or ministers inferior to the Apostles, 57th page, and onward. These Dr. B. calls "plain and undeniable examples, not merely a solitary one, but two very eminent and perspicuous ones, that Presbyters did ordain. I have quoted from different sentences on page 64, to bring the pith of his statement out in one view, but am not conscious of altering or obscuring his meaning. The first of these alleged examples is the case of Paul, and perhaps he intended Barnabas also, Acts 13: 1-3. Now let any man who has a Bible take it and read, and judge for himself, whether that was an ordination to the ministry, or a solemn designation to a special work, which, when they had *fulfilled*, they returned to Antioch, whence they had been *recommended* to the grace of God for the work. Acts 14: 26. The history of the separating them to that special work, and the fulfilling it, and returning to Antioch, is to be found in the 13th and 14th chapters of the Acts. The HOLY SPIRIT here calls the transaction (13: 1-3) a recommendation, not an ordination to the ministry, for they were already ministers; and it was while they were associated with other ministers that the HOLY GHOST said, "Separate me," &c., to the grace of God for the work they had *fulfilled*. To suppose this recommendation an ordination to the ministry, would bind to the conclusion that the ordination was at an end when they had fulfilled the work for which they were ordained. It could not then be an ordination to the ministry, for, 1st, Paul had been for years an Apostle; 2d, it was a recommendation by the grace of God for a special work, as any one can read in the above chapters, which when they had done they returned whence they had been recommended.

On pages 60 and 61, there are some remarks we think it would be well, to ascertain their correctness, to compare with the Bible. Paul was appointed to the ministry by Christ personally and directly. Gal. 1: 1, as compared with the accounts of Paul's conversion. Acts 9: 15 20, 22; Acts 22: 16, 20. "We," says Dr. B., p. 60, "*have no account* of what he did, whether he was employed in preaching the Gospel, or was under the tuition of some skilful master," &c. Now it happens that in the very chapters he refers to, and only a little before his references, we are told that very soon after his conversion he preached; in the words of the Bible, Acts 9: 20, 27, "straightway preached Christ in the synagogue;" and it was not until after *many* days were fulfilled that he went to Jerusalem.

But on this question, whether the case (Acts 13: 1-3) was an ordination, let me refer you to Methodist writers.

Dr. Elliott, on Acts 13: 1-3, observes, "That it was *not* an ordination in its common acceptation, we learn from this, that Paul and Barnabas had been ministers some time before this. Paul had been nine or ten years. The case, therefore, does not present a specimen of ministerial appointment, because they were ministers before this. Nor could this appointment mean that they were thereby raised to a higher grade in the ministry, as among moderns, from Deacon to Elder, or from Elder to Bishop, because both were already Apostles, the highest order ever in the Church. It could not be an ordination to holy orders, for they were in holy orders; and it could not be a step higher in the ministry, for they were in the very highest. They were simply sent to perform a particular work, and then return, as is plain to any one who will carefully examine the passage."

So also Mr. J. Wesley, in his Notes on Acts 13: 2, says, "This was not ordaining them. St. Paul was ordained long before, and that 'not of man, neither by man.' It was only inducting him," &c. Mr. Benson is of the same opinion, as also is Mr. Henry, Dr. Doddridge, &c.

For the above from Dr. Elliott, see Methodist Magazine, January, 1839. Not having this work by me, I may not have made the exact reference to the number of the Magazine; but the extract can easily be found by those who have; the language of the quotation is, I believe, substantially correct.

Now, Mr. Editor, with the Bible in his hand, and these statements from your own writers before him, let any man read and judge, whether this alleged instance of ordination from Scripture by Presbyters or ministers of the second order, is, as Dr. B. asserts, a "*plain and undeniable example, an eminent and perspicuous one.*"

The second case of ordination by Presbyters alleged, is from 1 Tim. 4: 14. We have not Dr. Elliott at hand, and do not recollect precisely what he says on this passage; but we believe there is something in his articles contravening what Dr. B. says upon it, as an example of ordination. Let us attend, therefore, a little to Dr. B.'s own language. Having given the above passage, he adds: "It is true, that in the second epistle the apostle exhorts Timothy to 'stir up the gift of God which is in thee, by the putting on of my hands.' There *need* be, however, no discrepancy between these two passages. They *may be reconciled*, either by *supposing*," &c. The italicising is mine, to call attention to the Doctor's managing this passage. He finds that the second passage stands directly in the way of the construction he wished to put upon the first; and how does he attempt to dispose of the difficulty? Why, by saying there need be, &c.; they *may* be reconciled by *supposing*. But surely a *may be* and a *supposing*, are not to be taken as a "plain and undeniable example of ordination" by Presbyters, "an eminent and perspicuous one." Had it been so, we cannot suppose he would have used such language of doubt and supposition. And yet immediately after, he proceeds to call this, with the case in the 13th of Acts, "plain and undeniable examples that the body of Presbyters did administer the rite of ordination, * * * * not merely a solitary one, but two very eminent and perspicuous ones." Here it may be proper to remark, that in the view of Episcopalians, there is a perfect harmony between the two passages; but a difficulty immediately arises when the attempt is made to construe them as Dr. B. did, and this difficulty was so apparent, that he only here opposes to it a *may be* and a *supposition*. Dr. A. Clarke, on 1 Tim. 4: 14, states as his opinion that the two passages in question, 1 Tim. 4: 14, and 2 Tim. 1: 6, refer not probably to different times, but to one and the same occasion. St. Paul then will best explain his own meaning: 2 Tim. 1: 6, he writes: "I put thee in remembrance, that thou stir up the gift of God, which is in thee, BY the putting on of *my* hands." So St. Paul was the ordainer, let who else put on hands with him.

Dr. B. too, to support his position, should have shown that the word "presbytery" denotes an assembly of ministers of the second or inferior order to the Apostolic or first, and *none* but such; but he has not shown this; nor, as I perceive, attempted it. Dr. Clarke supposes St. Paul to have been there; and St. Paul himself states that the gift of God was *by* the putting on of *his* hands. Exceptions are taken by Dr. B. to Dr. Chapman's statements,—it is not my purpose to notice these. Let Dr. Chapman be read, and he will speak for himself.

3. On the alleged distinction of *order* and *office*, pages 38—56, denoted by the terms bishop and presbyter.

Now let us see if there is any such distinction to be found in the Bible. We are referred first to Acts 20: 17, 18, as Scripture to support the alleged distinction. The ground he attempts to build on, is the use of different words by the Apostle. In the 17th verse, the persons called to him by St. Paul, are *all* called elders; in the 28th, overseers—*all* are presbyters, *all* bishops: how then can there be a distinction of order and office? Let it here be borne in mind that the name "bishop" here denotes a minister of the second order, and is not used as we now use it, applied to the first or Apostolic order. We consider that in Scripture the words "presbyter" and "bishop" are used interchangeably. On page 47, it is insinuated that when the elders or presbyters of a city, as at Ephesus, met in council, some one of them acted as president or moderator for the time being; and hence was denominated overseer or bishop, because he exercised a sort of oversight over the whole Church in that particular place. But is there any such thing in Scripture? Open your Bibles at Acts 20: 17, 28; and Titus 1: 5, 7, and compare the above alleged distinction between order and office with these Scriptures. Here is an appeal to the Bible. Can you find this distinction? Surely there is no such distinction in these passages.

4. On the objections to confirmation as practised in the Church.

In his remarks on confirmation as we hold to it, there are some things true and others not. But I do not design to notice his charges against the Church; we wish to notice a virtual charge of unfaithfulness made against Philip. Dr. B. contends that the laying on of hands was not a distinct rite, but a part of baptism; so that without it "the ceremony of baptism in itself is but *half* performed:" page 322—325. And this confirmation he contends must be immediate and at the time. Hence he states that Philip neglected his duty in baptizing the Samaritans; and so it was not done at the proper time. Now turn to Acts 8: 14—17, and read carefully. Is there any intimation here that Philip did but half perform baptism? that the Samaritan converts were only half baptized? Is he censured by the Apostles for neglecting to properly baptize? I use no expressions of astonishment at such a charge virtually brought by Dr. B. against Philip. I leave the matter to the consideration of the reader. This, however, is true; that time elapsed between their baptism and confirmation for the information of their conversion and baptism to be carried to Jerusalem, and for the Apostles to come down, let that be longer or shorter. Persons are sometimes confirmed immediately after baptism when the person is an adult and the bishop is present, as was the case in Acts 19: 1—6.

On Dr. B.'s observations on Heb. 6: 1-2, I would simply remark, that the "laying on of hands" is as distinct from baptism in the statement of the Apostle, as is "the resurrection of the dead" from eternal judgment, or of repentance and faith. Read the passage and see for yourself. Dr. Clarke was confirmed, and some of the preacher's sons went with him, after he became a Methodist preacher. His views in some sort may be learned from his life,—the page I do not recollect.

5. On his objections against "succession."

In Matt. 28: 18—20, the Saviour sent forth his Apostles with the promise that he would be with them to the *end* of the world, "evidently meaning them and their successors in the same office." This, therefore, proves two things: that the first or Apostolic order should be continued—the same *we* now call bishops; and second, that the succession should be preserved. Here, on the unfailing promise of the Saviour, the unlearned Christian may rest assured that no objections can falsify his Saviour's word, however they may be difficult for him to obviate. It is, too, allowed by Dr. B., p. 133, that the Apostles "had successors, and that those successors have been and may be continued in the Church;" and names (p. 136) Timothy and Titus, &c., as immediate successors of the Apostles. Mr. Wesley derived his ordination from the bishops of the Church who received their authority in this very succession, the bishops only ordaining. Whatever, therefore, Dr. B. may urge against the Episcopal succession, applies with equal force to any presbyterial succession; and to any succession in the ministry received by ordination by those who have been ordained before. But my limits will not allow me to pursue this subject.

6. It is not true that our ministers going into the British dominions, "are all recognized simply as *laymen*." Page 17.

I would add also that *Episcopacy* and *diocesan* Episcopacy are two questions; and should not be confounded. We may suppose that Dr. B. did not properly understand this. He apprars also to have erred in the matter of a triple consecration, as if we held it so essential that a man must pass through the third and second orders before he could be admitted to the first, and his ordination be valid. What is *usually* done is not here the question.

Thus, with all due brevity, I have remarked on *some* particulars contained in the Original Church of Dr. Bangs. Let what I have said be candidly considered. Let every Methodist man take the Bible in one hand, and Dr. B.'s book in the other, and then judge whether there is that obscurity intimated in the preface, in the Scriptures, concerning the ministry—whether the alleged examples of ordination by presbyters are clear and undeniable ones—whether there is any ground for the alleged distinction of order and office—whether Philip did but half perform baptism when he baptized the Samaritans, &c.

If I have uttered any thing improperly—if I have said any thing a Christian in the cause of truth ought not to say—I would observe, that it was not intended. AN EPISCOPALIAN.

For the Churchman.

Mr. Churchman,—I have been sorry to hear an excellent presbyter complained of, lately, as *inconsistent*, because he cannot dispense with the *rubric* about baptism after the 2d lesson, yet allows his choir to chant the *Glory* before the Gospel.

Now, Sir, I by no means contend for the introduction of this custom where the rector may have scruples concerning it: but I desire to say a word in favor of those who have no such scruples, why they should not be taxed with *inconsistency*. This will be done, if I can show reason for an *honest* difference of opinion, as to the limits of the word *say*.

1st. *Say* means *dico*, not *loquor*.

2d. He may *say* by *signs*, a deaf man *says*, although he utters no sound.

3d. He may *say* by writing, as I say now.

4th. He may *say* mentally, "The fool hath *said* in his heart."

5th. He may *say, chantingly*, "Ut *Citharœdus* aliquid de Domitio *diceret*." *Suetonius*, "Then *sang* Moses and the children of Israel this *song* unto the LORD, and spake, (uttered,) saying—I will *sing* unto the LORD." Exod. xv. i. "And they *sung* a new *song, saying*, Thou art worthy," &c. Rev. v. 9. "And they *sing* the *song* of Moses the servant of God, and the *song* of the Lamb, *saying*, "Great and marvellous," &c. Rev. xv. 3.

SAY is a word therefore which includes *singing*.

But it is contended that there is a distinction between *saying* and *singing* in our rubrics—as when before the Psalms, we have—*shall be said or sung*.

But this is to distinguish between an *alternate* or *responsive* manner of *saying* between priest and *people*—and the *singing* as an *anthem* or *set-piece*, by the choir. Of which take this PROOF. This rubric was written in England, and must be interpreted by the usage of the bishops and clergy who set it forth.

But these bishops, in their *cathedrals*, have the *whole service said chantingly*, under the order to *say this or that*. Ergo.—To say in the rubric under discussion, includes *saying melodiously*, or *chantingly*. *Nota Bene*, this is no excuse for such a performance of the *Glory* as renders it impossible for the congregation to join in.

Axiom. Anything is better than fault-finding where so much may be said in defence of the plain meaning of the word. PROSE.

For the Churchman.

MISSIONS.—TO ANOTHER LAYMAN.

Sir,—When in my "Letters on the missionary organization of the Protestant Episcopal Church," I declared my intention of declining all controversy, I did not, at the same time, exclude myself from vindication should I consider such necessary. Such necessity does your letter to F. M. in the Churchman of the 22d inst. lay upon me. I should have attended to it sooner, had not business more important than writing for the papers prevented me. Allow me to thank you for the somewhat dubious compliments which you are pleased to pay me; and this being done, let me beg you to hear me, and if you can, to answer me. "*His remarks*"—you say, referring to my pamphlet—"*are based upon evident ignorance of the detail of business in either of the offices.*" Here is a heavy condemnation. But where is the proof? I wrote, it seems, in "evident ignorance;" I am sincerely sorry for my presumption, *if* the accusation be true: but where is the witness to prove it? I call upon you, Sir, by *facts and statistics*, such as *I* have used, to sustain your allegation of my "evident ignorance," and for once, at least, to lay aside wild and rambling declamation. *I do* know what is the business of the offices, probably, quite as well as yourself; and I feel no inclination not to maintain the opinion I expressed in the following quotation—though it has met with your *unsupported* contradiction.—"I have sought for some duty which could bear the appearance of being ministerial, that I might cast the cloak of charity over the shoulders of the Secretaries; but I am compelled to declare, that with all my endeavors, I cannot rank them higher than ordinary secular clerks. What do they do as the *commissioned ministers* of the Lord? What do they do to deserve $2000 a year? What do they do to give them the same, nay, practically a larger salary, than our self-denying and laborious missionary bishops; and about four times as large as that of the still more self-denying missionaries?—What have they done to place them in such an easy and luxurious position? I for one should be glad to know, for I cannot imagine why clergymen should become office clerks, and why, as office clerks, they should receive a nett salary of $2000 a year. Are they not paid for a certain ability which they never manifest? And do they not receive a salary for certain duties which they never fulfil?" "*Letters*," *page* 10. As to your seeing the "strongest objections" in my plans for a new organization, it gives me not the slightest uneasiness. I have viewed the question long and coolly, both as a layman and a presbyter—on the field and at home; you have seen it only as a layman, and probably never critically examined the field;—who is able to judge best? Again, you accuse me of great misapprehension as regards the original object of the Spirit of Missions. Whence can you possibly derive your authority for stating that this publication was merely "intended to be a vehicle of missionary intelligence—a simple record of the results of the Society's operations, and the condition of the several stations?" Will you have the goodness to mention the documents, page and line, whence you derive your authority for an assertion which I believe to be wholly unfounded; and which my previous reasoning in the pamphlet, and the original predecessor of the present publication, would prove to be so? However, it matters not. Even supposing that you should by chance be correct, it must be very evident that my argument respecting the inability and over-payment of the Secretaries, comes with tenfold force; for in such premises they absolutely do nothing as clergymen and men of ministerial education: so that either way you have unfortunately impaled yourself on one horn of the dilemma. You either condemn me ignorantly and without foundation, or you stab, *still farther*, the character of your friend, the foreign Secretary.

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* See pages 133 and 136 of Original Church.

This, Sir, is all that I consider necessary to say to you. The mode of argument you adopt is clear enough—that is, by sophistical and unfounded insinuations regarding myself, to bolster up your own deficient arguments and statements, instead of meeting my assertions in an equal field and with manly weapons. An assassin may stab in the back. A bold man will meet his antagonist face to face. It is necessary for me, however, to say, that I have never referred to the Foreign Secretary as *an individual*. As a man, I honor, respect, and love him. Truth alone compelled me incidentally to refer to his public office, and this I did with all delicacy in my power. Let me beseech you to spare him. Such discussions as you are conducting can do him no good, and may do him much harm, for the cause, *not the man*, is notoriously unsound and fading. You remind me of the kind advice of good old Izaak Walton, to his piscatory friend, "To put the living worm upon the hook *as if he loved him*." You sacrifice your friend and torture him with professions of all devotion. Farewell.

"A Presbyter."

For the Churchman.

Missions.—*Efficiency, Economy.*

From my first entrance into the Christian ministry I have been an ardent friend of Foreign Missions, believing that every branch of the Church Catholic, possessing any considerable strength, has a part in this great duty of christianizing the world; and being persuaded moreover that operations having the effect to keep us in contact with heathenism would awaken us to a greater sense of the value of the Gospel as well as to a more active spiritual life, and thus conduce not a little to the extension and prosperity of the Church at home. Few of my brethren, I suspect, have preached and contributed in this cause with more zeal than myself. The time *has* been, when I have been afraid to suggest doubts respecting popular measures, lest these doubts should chill the ardor of friends, and be used by the opponents of Foreign Missions, to the disadvantage of the cause. But that time is past. I am now in favor of free discussion; and as the annual meeting of the Board is to take place during the ensuing week,* I propose to say a word on the subject of our missionary operations, as at present conducted. They must be mere hints.

In the first place, I care not how soon our foreign establishments are limited to Africa and Texas. These countries have peculiar claims upon us, which others have not. They afford ample room for the exertion of all our energies, and will abundantly suffice for all the *reflex* purposes of foreign effort referred to above.—Should an individual arise in the Church, at any time, of the character of Swartz, having a strong preference for a particular field, a peculiar aptitude for the service, and not disposed to put the Church to great expense, it would of course be well to send him. But as a general rule, I would not encourage our Church, at present, in making attempts in the East. Leave that field to the English Church, except so far as you can do good by keeping up a friendly correspondence with the eastern patriarchs and bishops. I distrust the principles on which our Greek Mission is conducted. It is enormously expensive; and it is either a mere educational establishment, or it is a very questionable interference with the concerns of a foreign Church. Mr. Hill keeps a boarding school; many of his pupils pay; he is countenanced by the government; he rides in his carriage; and all the while he is receiving a large salary from this country, from bishops and clergymen who lack the necessaries of life. If Mr. Hill's school was *ever* a proper one for our Church to support, the time has gone by. The first dark days of emancipated Greece have passed away, and she is able to take care of herself. If Mr. Hill or others choose to remain in Greece, and to labor in the cause of education, they may render very good service to that country, and probably obtain all the reward which a *self-denying teacher* could desire; but the *two mites* which our Church can give, should go to the relief of other and greater spiritual necessities. I take it for granted that the missionary, who has been *living* for some time with his large family in Constantinople, and who is about to return to this country, will be recommended to remain here. I question, too, the propriety, considering our very limited means and system, of sending out clerical gentlemen to explore foreign countries. That might possibly have been needful in other days, when commerce and travel had not overrun the world; it may be expedient now for Churches which are able to maintain a vast system of operations abroad; but I believe it to be highly inexpedient and improper for us.

Once more. Some of our missionaries have gone out to barbarous regions, with no certainty as to the position they might find it desirable or possible to maintain, liable to be driven about from pillar to post, exposed to inconveniences and privations, and yet they have been permitted and encouraged to take wives with them!—It may be regarded as proof of my predilections for Romanism, at a time when so many are charged with a design to bring in Popery upon us! but I frankly avow myself in favor of *celibacy among the foreign missionaries*, as a general rule. The only argument worth notice in favor of a different arrangement is derived from the alleged importance of setting up a Christian family in a heathen or corrupt country as an example. If half a dozen simple-minded Christian laymen would go and settle in a heathen country with their families, they might sustain each other, and exert a powerful influence. But what can one or two families do, when the head is half of the time absent on duty, and the mother two thirds of the time sick? What *have* they done? Why, instead of elevating the community about them, they have felt themselves in great danger of having their own children converted into heathens! and accordingly, in most instances, they have sent them home! St. Paul, in the troublesome times in which he lived, which made the life of the Christian minister an unsettled one, full of privation and danger, set forth strongly the advantages of celibacy among the clergy. It is doubtless true, that his argument does not apply, and was not intended to apply, to the ordinary circumstances of a settled Christian country; but do they not apply with great force to the circumstances of most foreign missionaries? Surrounded by danger and privation, exposed to the influence of a strange, and perhaps a sickly climate, what can a man, having three or four children, do, but think how he may please and comfort, and preserve his wife!—And how sad the thought, that a herald of the Cross cannot pass from one country to another, bearing the everlasting Gospel, but he must needs be dragging a wife and children after him! Every man may not be fitted for a life of celibacy; he who is not, should consider it as a certain indication that he was not designed by Providence for the foreign missionary work. Matrimony quadruples the expense, or what *ought* to be the expense of the single missionary, and diminishes by more than half, his real efficiency. We must give up great missionary *outfits and establishments*, and send out our laborers, when we find an efficient one, on a far simpler plan than has hitherto been adopted. I cannot go into the considerations by which these views are capable of being sustained, but I commend them to the serious and candid examination of the friends of missions, and especially of those who are soon to consult together about one of the most interesting subjects to which the thoughts of a Christian can be turned. May God direct and prosper all their consultations!

Swartz.

For the Churchman.

OUR GREEK MISSION.

Mr. Editor,—In the Rev. Mr. Southgate's Journal, we have the following: (Vide last Spirit of Missions.)

"*Oct. 26—Visit of Rev. Mr. Tomlinson, &c.* Several events which have occurred during the last month are of too interesting and important a nature to be left unrecorded.

"First of all, we have been favored with a visit from the Rev. Mr. Tomlinson, Secretary of the Society for Promoting Christian Knowledge. I have already informed you of his intention of visiting these parts, and you will doubtless be interested in hearing something of the results of his mission. I suppose that Mr Hill will give you some information respecting his visit to Athens. We first learned his arrival in the Levant, from the Athenian newspapers, from which it would seem that his movements there created considerable sensation.—His interviews with the Bishop in Athens seem to have been employed in explaining the character of the English Church, and its position with reference to the Churches of the East.—The Bishops were made particularly to understand that the English Church was not to be classed either with Lutherans or Calvinists, that it had no missionaries in the East, and that it was not responsible for the acts of the few who belong to its own clergy, as they were not sent by the Church nor acting with its authority."

I think the promised information by Mr. Hill will be, if the facts above stated be true, of such a nature as to convince every Churchman of the utter inutility of this mission, *as a mission*. What! the Rev. Mr. Hill, our *Church* missionary; having resided in *Athens* twelve or fourteen years; having been sustained there at an expense of more than one hundred thousand dollars! has never so far become acquainted with the Bishop of Athens, as to have communicated to him "the position" of the Church in England and America; "that it is not to be classed with the Lutherans and Calvinists!" I could hardly believe it possible for an Episcopal clergyman to reside in the same city with a Christian bishop, and never to have informed him respecting the branch of the Church to which he belonged. I am much gratified that the Rev. Mr. Tomlinson has undertaken this business, and also that he distinctly points out the position of these missionaries, "that they are not sent by the Church nor act with its authority."

F. M.

For the Churchman.

Mr. Editor,—I am no partisan in the matter of the Oxford Tracts, pro or con. As a mere looker on. however, and a lover withal of truth and fair dealing, I am constantly struck, in the publications of their partisan opponents, with glaring instances of unfairness in the quotations and extracts by which they seek to fix upon the Tractists the charge of sympathy for the errors and abuses of Rome. In this unseemly work of *garbling*, the Rev. Mr. Boardman, in his Letters to Bishop Doane, has especially signalized himself. Let the following instance suffice. It is a good specimen of the many instances of it which abound in the publications of the whole partisan pack, who are hunting down the Oxford writers. Mr. Boardman, to convict Mr. Keble of Popery, cites the following sentiment in one of the beautiful pieces in that delightful, though henceforth, I suppose, proscribed book, "The Christian Year:"

"Speak gently of our Sister's fall:
"Who knows but gentle love
"May win her, at our patient call,
"The surer way to prove?"

Now, as regards the piety or the Christian spirit of the above passage, that is not now in question, although, doubtless, Mr. B. thinks, with a great many other *zealous* Protestants now-a-days, that people who can entertain such a sentiment towards the Church of Rome, or "speak the truth" against her errors, "in love," instead of calling down fire from heaven to consume her, or even taking the brand in their own hands, "know not what manner of spirit they are of." But let this pass:—it is the *Popery* of the passage, that is now in question. This I suppose Mr. B.'s keen olfactories detect in the title of *Sister* applied to Rome, though called a *fallen* sister, fallen and pressed down under a grievous load of error and superstition.—This may be a very merchantable Popery in Mr. B.'s eyes; though I confess I, for one, greatly differ from him. But whether Mr. Keble, however Papistical in his taste, really meant to flatter Popery *here*, let any honest man judge, after reading *the whole* of the piece from which the above extract is so dexterously severed. Turn, then, good reader, in Keble's "Christian Year," to the passage which has so horrified the Rev. Mr. Boardman. You shall find it to be the concluding stanza of a short piece, entitled "the Gunpowder Treason."—Now, to be sure, considering the *object* of the Church of England in commemorating that event, one would hardly expect that the service by which she keeps it in memory, would be exactly the one which a disloyal son in her generous bosom would be apt to select as his theme, in the unfilial act of flattering that Church which had once tried to blow up the whole Protestant Parliament of England, and who, as one of Mr. Keble's associates, has admonished the English Churchman, in one of his Tracts, is still a "plotting, scheming" Church, and would still "do the Church of England a mischief whenever she can." This does not look very probable, it is true: although indeed it might be thought, on the other hand, if Mr. Keble really *be Romanized*, he might very possibly thus have *stultified* himself—for "quem Deus," &c., &c. But to return to the obnoxious stanza. Now, good reader, you shall find that in the course of the very piece in which it occurs, no less than three of the errors of the Church of Rome, together with one of her most abhorred and cruel practices, stand condemned and reprobated, in the most pointed and unequivocal terms, viz: *the worship of saints and angels*, (see 4th stanza,)—the horrors of the *Inquisition*, (see 5th,)—*Purgatory*—distinguishing between it and the scriptural and primitive doctrine of the Intermediate State, (see 11th,)—and *Transubstantiation*, (see 12th and 13th.) Yet this is the writer, says Mr. B., who is hankering after Popery!

The above, I say, Mr. Editor, is a specimen of the *garbling* propensities of the rabid anti-Oxfordists. Ex uno disce omnes. Could any author who has published but a single octavo on any theological subject, abide such a process?

Justice.

For the Churchman.

PROGRESS OF CHRISTIAN UNION.

There seems to be a great desire in the neighborhood of Lexington, Ky., to effect an union among the various sects; and it would seem to be very desirable, for it has been said, in that region, there are more than twenty-five different kinds of Baptists. Bishop Smith himself has endeavored to open the door of reconciliation with the Church. By the following extract from the proceedings of an union meeting, lately held in Lexington, it would seem that *the cause* is in a "good way." The convention was in session three days, and the result of these proceedings is thus announced in the last "Millennial Harbinger:"

"The two questions, 'Is a union of Christians desirable?' and 'Is the union of Christians practicable?' being satisfactorily discussed for some time, the following resolution, *after a very full discussion, was unanimously carried* by a large assembly, almost all in the house rising in favor of the resolution:—

"'Resolved, *That the union of Christians can be scripturally effected by practically acknowledging such articles of belief, and such rules of piety and morality, as are admitted by all Christian denominations.*'"

Surely this is making *a great progress* towards union!!

J.

THE CHURCHMAN.

SATURDAY, JUNE 19, 1841.

Mastin *vs.* Escott; Christian Burial and Baptism.

The judgment in the Arches Court, which will be found on our last page, presents one of a class of grievances from which the clergy of our country are happily exempt. The Church of England forbids her burial service to be read over an unbaptized person; she provides for the administration of baptism by lawful ministers; she declares, in the preface to the Ordinal, that no man is to be accounted a lawful minister in the Church, or suffered to execute any of the functions of the ministry, (of which baptism is one,) who is not episcopally ordained. Mr. Escott, a clergyman of the Church of England, is desired to read the burial service over one who had never been baptized by a lawful minister, but who had received baptism at the hands of a layman, and that layman a Methodist teacher, or Dissenter from the Church. Deeming the alleged baptism to be no better than a nullity, and not such as to satisfy either the letter or spirit of the rubric prefixed to the burial service, Mr. Escott, although he opened the churchyard to the relatives of the deceased for his interment, refused himself to read the burial service, on the ground that the person was unbaptized. The relatives of the deceased, Methodists, dissenters from the Church, who themselves reject the burial service of the English Prayer Book, and reproach the clergy for using it, bring a suit against Mr. Escott, who is accordingly summoned before a layman, tried and condemned by a layman, for an alleged breach of official duty, in the same way as if he had been indicted for a civil or criminal offence. The layman, acting as judge in a purely ecclesiastical matter, sentences the clergyman to ruinous costs, and to *three months suspension from the ministry*; and the bishop, although perchance approving of the conduct of his clergyman, is bound, in compliance with the laic's decision, to carry the sentence of suspension into effect!

But if the trial itself is an outrage on the rights and constitution of the Christian Church, the opinion of the learned judge seems to us to be, in some respects, scarcely less extraordinary. The result, perhaps, was to be expected; but it was not to be expected that the court would make a false issue, multiply arguments to establish a point which would never be contested, and leave untouched and unhinted at the only question which it was really called upon to decide.

Sir H. Jenner remarks, "that a circumstance of considerable importance not only to the clergy, but to the body to which the father belonged, the Wesleyan Methodists, had been raised in the argument, namely, whether in effect they were to be considered as members of the Church of Christ,—dissenting as they did from the discipline of the Church of England, though not from her doctrine, whether they were to be considered as a branch of the Catholic Church." So far from being a mere "circumstance" in the argument, this is in truth the very pith and marrow of the question, as will be evident to any person who will read the following extracts from the admirable Burial Service of the Church of England:

"Forasmuch as it hath pleased Almighty God of his great mercy to take unto himself the soul of our dear *brother* here departed, we therefore commit his body to the ground, &c. * * * * in sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ," &c.

And in the concluding prayers, both of which are made obligatory on every occasion of the service being used, the priest says:

"We give thee hearty thanks, for that it hath pleased thee to deliver this our *brother* out of the miseries of this sinful world; beseeching thee, that it may please thee of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy kingdom; that we, with all those," &c.

"We meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that when we shall depart this life, we may rest in him [Jesus Christ] as our hope is this our *brother* doth; and that at the general resurrection," &c.

It is not to be imagined for an instant that the Church of England ever contemplated the solemn utterance of these words by her clergy over any others than those who had been made members of the Catholic Church, or Church of Christ, and had died in its communion. It is to this very end that she requires baptism (its privileges not having been forfeited or recalled) in order to Christian burial: that is to say, in order that the deceased may be buried as a member or brother of the Christian Church. Some think it bigotry to require any sign or proof of a man's being a Christian in order to his being buried as a Christian; others think it laxity to require nothing more than the sign of Christ's appointment; and the consequence is, that both these classes of persons think proper to use a burial service (if they use any) which may be read indiscriminately at the grave of heretics and Catholics, infidels and Christians. What such persons mean by Christian burial, must be left to them to define. Evidently, however, in the view of the Church of England, Christian burial is not merely the celebration of religious offices at the grave, but a solemn recognition of the deceased as a *brother* or *sister* in Christ. Hence she declares that it hath pleased Almighty God "to take to himself" the soul of the deceased; hence she intimates her belief that the deceased is among the number of God's elect; hence her expression of hearty gratitude that Almighty God has delivered the soul of the deceased from the miseries of this sinful world; of charitable hope that his soul is at rest in Jesus, and of sure and steadfast faith that the body which has been a temple of the Holy Ghost in this world, will at the last day be quickened by the energy of the same Spirit, and made like to the glorified body of Jesus. If the deceased were (we say not really and in the secret judgment of God, for this is that which the Last Day alone will certainly reveal, but ostensibly and in the judgment of the Church) a brother in Christ or member of the Holy Catholic Church, then these sublime expressions are just and proper, and a Christian consolation and encouragement of which it were hard indeed that the surviving faithful, particularly the relatives of the deceased, should be deprived. But if the deceased, in the judgment of the Church, were not a brother in Christ, then the celebration of this solemn service at his grave would be not merely a mockery, but a virtual denial of the Christian faith; inasmuch as it would extend its animating hopes and rewards to those who had rejected its proffers of salvation, as well as to those who had received them, and been admitted in consequence into the bosom of the Christian Church. It were surely too much to expect of the Church of God or of her ministers, whose word to their fellow creatures in the awful concerns of salvation should be yea and Amen, to cancel over the deceased in the hour of death, the Gospel which they had preached to him in life.

The rubric prefixed to the order for the burial of the dead says: "Here is to be noted, that the office ensuing is not to be used for any that die unbaptized, or excommunicate, or have laid violent hands on themselves." Here it is manifest that the Church requires not only the outward sign of baptism, but the inward grace or thing signified; and that if the latter, in the judgment of the Church, is forfeited, the former is insufficient to secure Christian burial. Deadly sin, or sin against the moral law, (as adultery, perjury, &c.,) or against the faith, (as heresy, schism, &c.) unless followed by due repentance, is proof that the inward grace is forfeited; and that the offender is, what it is the duty of the Church to pronounce him, excommunicated. Suicide also, (in the possession of a sound mind,) being a sin which, from its nature, cannot be followed by repentance, which is the condition of forgiveness, nor be forgiven without the condition, of necessity pre-supposes the forfeiture of the inward grace; and here again the Church forbids Christian burial. In every case she proceeds on the fixed principle, *Quibus non communicavimus vivis, nec mortuis communicamus.* Deadly sin unrepented of, is an insuperable bar to Church communion with the living and the dead; with the living while they live in this world, and with the same persons or others involved, by their final act, in the same condition after their souls are departed. And the reason in all cases is the same: viz., that the inward grace of the sacrament, in the judgment of the broadest charity, is forfeited; and that the outward sign alone does not fulfil the intention of the divine appointment.

As baptism is the sign or sacrament of admission to the Church of Christ, so the inward grace of the sacrament is a participation of the unity of the Church, or a living membership in that body of which Christ is the Head, and the Holy Spirit is the animating principle. The Church (i. e., her governors) cannot see the heart, but there are outward evidences and proofs which she can see, and by which she is required to regulate her judgment. For instance, if the sacrament is administered, in due form and words, by Mahometans or Pagans, where the Church is not planted and does not exist, it is in such case evident that the inward grace of the sacrament or participation of the unity of the Church, of her faith and love, is not present. Or again; if the sacrament is administered in the Church, and the individual so admitted to her communion is afterwards convicted of deadly sin, or dies by deliberate suicide, the fact of such sin is proof to the Church that the inward grace is wanting; and was either never given, or was afterwards withdrawn. By such criteria the Church, leaning always to the side of charity, and presuming a participation of unity where there is no decisive disproof of it, forms her judgment of men: and accordingly gives or withholds Church communion. Communion with the Church, therefore, or excision from it, is the criterion, test or proof by which the Church would have us form a *practical* judgment (i. e., a judgment which must govern our conduct) whether the inward grace of the sacrament is held in connection with its outward sign. If the Church, by the laxity of her discipline, sanctions a manifestly false judgment, she betrays her sacred trust, and is answerable to God; but they who follow the judgment which the Church sanctions, are clear at the bar of conscience and of God.

Not only the structure of the burial service and the rubric prefixed to it, but other disqualifications for Christian burial, which prevailed before the Reformation but are not mentioned in the rubric, tend to show that the Church designed the burial office to be read over those, and none but those, who die in communion with the Catholic Church. "Besides the three foregoing cases," (i. e., want of baptism, excommunication and suicide,) says Bishop Gibson, Codex, vol. 1, p. 541, "there were several others in which Christian burial was denied. Particularly, 1. To Heretics, against whom it is specially pronounced, 'Si in hoc peccato decesserint . . . . . inter Christianos non accipiant sepulturam.' * * * 2. Persons not receiving the Holy Sacrament, at least at Easter; which was established in the fourth Lateran Council, Anno 1215, and afterwards became part of the law of our English Church. 3. Persons killed in duels, tilts or tournaments, are denied the benefit of Christian burial by several ancient canons." All these cases converge to the same point, and serve to show that the principle on which the Church proceeded was to communicate with those only in death with whom she had communicated in life, and to regard Christian burial as a solemn recognition and attestation of Christian communion. And so rigidly has the principle been carried out, that by a canon of the Council of Braga even catechumens or persons preparing for baptism, but dying without the reception of the sacrament, were forbidden to be commemorated with those prayers and offices with which the Church celebrates the obsequies of the faithful.*

From all this it appears, we think, that the Church contemplates that the deceased, over whom she permits the burial service to be read, should have received not only the outward sign or sacrament of baptism in due matter and form, but its inward grace also, *viz.*, communion or membership with the Church of Christ; or an actual participation of the faith and righteousness of the Church in the unity of her body. To the fact of such being the intention of the Church, the Dissenters themselves bear testimony in the reproaches which they cast on the Church for permitting the use of the burial service over the unregenerate; (a reproach which is partly unjust and partly just; unjust, because the Church does not permit, but forbids the use of the service over those who have not given the due proofs of regeneration; just, because the Church shrinks from excommunicating those whose obstinate deadly sins prove them to be hopelessly destitute of the new or Christian life, and thus by her lax discipline thwarts the operation of her own laws, and permits in practice the very thing which she prohibits in theory.) To this fact the Methodists, in particular, have borne a remarkable testimony; for in adapting the burial service of the Church of England to their own use, they have stricken out of it every expression which recognizes the Christian character of the deceased. To this fact Sir H. Jenner himself bears testimony; for he declares it to be a grievous thing that men, educated in the Christian faith, (as he says,) and in a Christian country, should be denied to be members of the Church of Christ; and he sustains the validity of Lay Baptism in order to show that the subject of it to whom he referred was made by it a member of the Catholic Church; so that his whole argument and decision proceed on the hypothesis that the burial office should be read over those and only those who are members of the Catholic Church, or Church of Christ.

Here then is a position in which all are united. Not only Catholics, but Methodists, Romanists, and every other class of Dissenters; not only the defendant in the present suit, but the plaintiff and the judge himself, all agree in the opinion that the burial office should be used over those and only those who, in their respective views of the Christian religion, may be regarded and publicly recognized as regenerate; as possessed of the inward grace and outward sign of baptism; or in a word as members of the Catholic Church. And since this is so, we conceive that, in the unanimous judgment of all, the true question for the court to decide, the only question which satisfies the theory of the Church and comes at all up to the letter and spirit of the burial service and the rubric prefixed to it, was, whether the deceased were in a state of communion with the Catholic Church or excision from it.

Sir H. Jenner himself had evidently a latent conviction that this was *the* question on which the parties were fundamentally at issue; and hence his solicitude to prove the validity of Lay Baptism; thinking apparently that when he had proved this, he had proved all; and taking for granted that a valid baptism and an initiation into the Catholic Church, are identical, and the terms convertible.

Now it is this assumption, this very thing which is taken for granted, that we could have wished to see proved. If the question were one of theology, we should readily grant the assumption; for we have no doubt that the scriptural theory of baptism, is initiation into the Catholic Church. But the learned judge disclaims the theologian, and professes to speak merely as a jurist, or expounder of the canon law; and he was therefore bound, we think, to show that baptism *per se*, in the eye of the canon law, was valid (when valid at all) to constitute Church communion or membership. That all baptism (in due matter and form) whether lay or cleric, performed within the Church, and by her sanction, was allowed to constitute Church membership, is a point that needs not to be proved. But that baptism, whether lay or cleric, performed out of the Church, or in opposition to her authority, was held, *per se*, to be valid for the same end, is a point which cannot be so readily conceded. That such baptism was accounted valid by the canon law, in some sense, and to some ends,—valid to create hope, valid to impose obligations, valid to confer grace of some sort or other, so valid as not to be repeated, inasmuch as its repetition was thought to be a disparagement and virtual abjuration of the Holy Name in which it was conferred,—is readily granted; but that such baptism was held, *per se*, to constitute Church communion, or membership, or to be of itself an initiation into the Catholic Church, is a point which, we repeat, we could have wished to see proved; which the court, in our judgment, was bound to prove, in order to sustain the equity of its decision; but which the following extracts from the canon law (in the very words of an author referred to as authority by the court, *viz.*, St. Augustine) by no means tend to establish:

"Although the baptism of Heretics, (viz: of those who are baptized in the name of the Father, and of the Son, and of the Holy Ghost,) and of the Catholic Church, be one; yet because they are baptized without and beyond (foris et extra) the Church, they do not receive baptism to salvation, but to destruction; having indeed, the form of the sacrament, but denying its power. They have been baptized in the name of the Trinity, and because that is truly the form of the sacrament, the Church does not rebaptize them; and therefore, when they shall have returned, (to her communion,) they receive the virtue of the Holy Spirit, which is not yet possessed by those who are out of the Church."

Corpus Juris Canonici, Decr. 3d p. Dis. 4. c. 29.

Again;

"No one denies that even apostates have baptism; and as in their case, on their return and conversion through repentance, baptism is not bestowed, it is judged that it could not have been lost. So also they who, through the sacrilege of schism, depart from the communion of the Church, have indeed the baptism which they received before they departed. Whence it appears that the baptism which they receive in unity, they had not power to lose when separated from the unity. But if baptism can be had out of the Church, why cannot it also be given? If you say, why not rightly given out of the Church? we answer, that as it is not rightly had out of the Church, and yet is had, so it is not rightly given out of the Church, and yet is given. Now as by reconciliation to the unity of the Church, that begins to be had efficaciously, which without the unity, (extra unitatem,) may be had inefficaciously, so through the same reconciliation that begins efficaciously to exist, which without it was inefficaciously given." *Ibid.* c. 40.

"Heretics have the Sacraments and the Scriptures for hope, and not for salvation."—*Ibid.*

The 23d chapter of the same part, &c., declares that baptism administered by a Pagan is not to be repeated: and the next chapter records a precedent in point. Several persons were baptized,—but whether by a Jew, a Christian, or a Pagan, was unknown; and the question was, whether the baptism should stand: the decision is, "If they were baptized in the name of the Trinity, or only in the name of Christ, * * * it is certain they are not again to be baptized." But how far such baptism (though allowed in a qualified sense to confer grace) was from constituting Church membership or communion, may be seen from chapter 65, which is headed "Extra ecclesiam baptismus accipi potest, sed non prodest." "The Church," we there read, "being compared to Paradise, shows us that men can receive baptism out of it, but that no one out of it can receive or possess the blessing of salvation. For, as the Scriptures testify, the rivers arising from the fountain within Paradise, flowed beyond Paradise. * * * And as the water of Paradise exists beyond Paradise, while felicity is found only within, so the baptism of the Church can exist beyond the Church, though the gift of eternal life is found only within." In short, we believe it will be impossible to find in the Canon Law one instance of baptism, administered with due matter and form, being deemed *in all respects* null and void, except the case of a Jew who, at the point of death, and with none but Jews near him, (who refused to perform the rite,) ventured, in this emergency, to baptize himself! While at the same time we can find no instance of a baptism, "foris et extra ecclesiam," being accounted otherwise than null and void, for the purpose of Church communion.

From these extracts we think it appears what sort of baptism, in the eye of the Canon Law, is, and what is not, valid to constitute Church communion. The question is not whether the baptism were lay or cleric, but whether the baptism were Catholic or extra-Catholic. Pagan or infidel baptism, heretical or schismatical baptism, is not held to be valid *per se*, to constitute Church communion or membership, but is required to be followed by reconciliation on repentance before Church communion is established. But Catholic baptism, or baptism within the Church, and under her sanction, whether administered by lay or cleric, is held to be valid, by the Canon Law, to constitute Church communion or membership.

Now, we have before proved from the reason of the thing, from the structure of the burial service, and from the confession of the Methodists and other Dissenters, that the order for the burial of the dead in the Anglican ritual, requires the deceased to have been in communion or membership with the Church of Christ, and requires baptism for no other intent than as a sign or proof of this communion; and we have also shown that Sir H. Jenner assumes baptism, in due matter and form, to be valid in Canon Law, to make the subject of it a member of the Catholic Church. But since it appears that baptism, in due matter and form, is not by the Canon Law accounted valid to constitute Church communion, and yet that Church communion is required, in order to Church burial, we feel authorized to infer that Sir H. Jenner has not met the question which he was called on to decide. The discussion of the equal validity of lay baptism with that which is administered by clerics, is foreign to the purpose; and the true question is, whether baptism administered by schismatics who have renounced the communion and authority of the Church of England, have erected a separate altar, and formed themselves into a separate society, is in the eye of the Canon Law of the Church of England valid to constitute membership or communion with the Catholic Church? This question, however, the Court has not approached; that it would receive an affirmative decision by the Canon Law as it existed before the Reformation, will hardly be pretended; how it has been affected by the legislation of the Church of England since the Reformation, and especially by the instances of legislation to which Sir H. Jenner has referred, may be considered in a future number.

A valuable critique on the present exhibition of the National Academy of Design, and a communication from the Rev. Dr. Wainwright, introducing part of a correspondence between the Rev. Dr. Greenwood, of King's Chapel, Boston, and himself, to be published in our next, will afford some relief to the monotony of our columns.

"An Episcopalian" (see first page) has been on hand some time, and was sent originally to the Christian Advocate and Journal, where it was prudently declined, although its insertion was solicited by the writer, on the grounds of candor and equity. We have been reluctant to insert it for two reasons: one is that we feel some mortification in taking any serious notice of the verbose and desultory work to which it refers, and the other is, that it goes over ground with which our readers are familiar, and was intended for a class of readers into whose hands the Churchman is not likely to fall. At the renewed instance, however, of the writer, we have given it a place in our columns.

Tract No. 90.—Our agent informs us that he has received this Tract, and intends to publish a large edition. We hope he will be encouraged in the enterprise. See Advertisement.

The public examination of the Astoria Female Institute, was held last week, in the presence of the bishop of the diocese.

The examination of the members of each department was full and minute in the severe studies laid down in the regular course of instruction in the Institute. The French examinations embraced readings, translations, and extempore conversations. Music in solo, duet and choral singing, was interspersed with piano, organ, and guitar accompaniments.

The pupils were first of all examined in the Church Catechism, the Scripture studied during the term, and in the history of the Christian Church during the first three centuries.

The bishop expressed his conviction that the examination, on the whole, was more satisfactory to him than that of the last year, exhibiting a more thorough and comprehensive acquaintance with the subjects under review.

A Scripture Account of the Faith and Practice of Christians, &c. By Hugh Gaston, V. D. M. Philadelphia: Hogan & Thompson, 30 North Fourth street. 1841.

Gaston's Collections is a well known book, and we have here a new edition of it, corrected and revised by the Rev. John Hall. It is a collection of texts of Scripture, illustrative of the various articles of Revealed Religion, and reduced into distinct sections so as to embrace all the branches of each subject. The book has the advantages of a Concordance, and many which a Concordance does not afford. It facilitates reference to the Scriptures, and is extremely useful in ascertaining and collecting the teachings of the inspired writers on particular subjects, particularly the practical duties and affections of the Christian life.

Arithmetic; *as taught in the Troy Episcopal Institute*; *by* W. F. Walker, A. M., *Principal.* Troy, N. Y: Elias Gates, 225 River-street. New York: Collins, Keese & Co., 254 Pearl-street.

We recommend this work to the attention of those who are professionally employed in the education of the young. The author has been long practically devoted to the business of instruction; and the present work is one of the fruits of his labors as Principal of the Episcopal Institute at Troy. It appears to us to be compiled from the best sources, and to have been adapted with much skill to the purpose which it contemplates; keeping constantly in view the twofold nature of Arithmetic as a science and an art, and making its theory and practice go hand in hand.

Episcopal Visitation.—Bishop Onderdonk's appointments for Visitation have been changed by an alteration of time for *St. Paul's College* and *St. Ann's Hall*; by an appointment for *Hudson*; and by a consequent change in the appointments generally, *after August* 13.

The Rev. Dr. Stone has accepted the call of the vestry of Christ Church, Brooklyn, to become their rector, and will enter on his duties early in July.

☞ We are requested to state that the removal of the Rev. Mr. Clapp to Williamsburgh, does not affect his relation to the Astoria Institute, in which institution he is still engaged as first assistant teacher.

The Rev. Dr. Hook, in a letter to his diocesan the Bishop of Ripon, has professed himself satisfied with the explanation in relation to Tract No. 90, which the Rev. Mr. Newman has made in a letter to Dr. Jelf. We learn this fact from *The Church*, which also gives the following extracts from Dr. Hook's letter. Dr. Hook, it will be seen, regards the writers of the "Tracts for the Times" and their opponents, as at issue on nothing more than the old questions of High and Low Church.

"Now, my Lord, the two parties into which the Church of England is divided are, as I have said, the High Church party and the Low Church party. And on these I propose to make a few observations, in a spirit which, I hope, will not, which I am sure ought not, to provoke controversy.

"The High Church party is accused, by indiscriminating zealots of the Low Church party, of Popery: the Low Church party is accused, by indiscriminating zealots of the High Church party, of Socinianism. And both accusations are false. For all know that among those who hold Low Church views, the generality hate Socinianism as cordially as Popery is abominated by the generality of those who hold High Church views. But the accusation on either side would not have been made, or would not have been entertained, unless there was something of truth mixed up in it: and we must admit that in all principles, as held and applied by fallen man, there is a tendency to a vicious extreme.

"Let us, then, candidly, and at once, admit, that of High Church principles, the vicious extreme is Popery. I not only admit it, but proclaim it. As it would be absurd to deny that there is a division in the Church, so it would be worse than absurd to deny that, of High Church principles, Popery is the vicious extreme. Most unfair and most wicked it is to accuse those of Popery who carefully avoid the extreme, and warn others against it as being vicious; but when High Church doctrines are very generally preached, when they are unconsciously held by men who profess to oppose them, perversions to Popery may be feared, and, therefore, ought to be guarded against. For what is Popery? It is the corruption of the truth. We are not to suppose that men sat down, like Calvin or Socinius, and determined to form a system of theology, and so produced Popery. No, God's truth was held in God's Church for a long period, pure and uncorrupt. At length the Church became allied to the State; and its union with the world, highly important as that was, in order that the Church might discharge one of her offices, namely, that of being the salt of the earth, to season and to civilize society, had also, too often the ill effect of introducing a worldly spirit into it. Men began to think of the Church as an important and useful institution. Instead of acting towards her as dutiful children, they styled themselves friends of the Church; and thought that they befriended her best, not when they assisted her in promulgating unpopular truths, but when they rendered her popular by inducing her to suppress what was contrary to the spirit of the age, and to adopt every innovation which the spirit of the age demanded. In deference to the spirit of the middle ages, which was superstitious, in order that the Church might become popular, that the number of its members might be increased, that weaker brethren might not be shocked, many of the high truths of religion, many ancient and primitive practices, were perverted to the purposes of superstition. The very power of the Pope, in spiritual affairs, how did it originate? There were controversies and disputes, as among sinful men there always will be, and by those who cared not for the truth, but desired only the temporal welfare of the Church, it was desired that these controversies and disputes might be put an end to. For this purpose the Pope was permitted to usurp an authority to which he could not plead the shadow of a claim; he called himself the Head of the Universal Church, and those whom he could not silence by argument he silenced by authority.

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* The article was designed for last week, but was not received in time for insertion.

* The canon is quoted by Gibson in the form of a note on the word "unbaptized" in the rubric, "Item placuit, ut catechumenis sine redemptione baptismi defunctis, neque oblationis commemoratio, neque psallendi impendatur officium." 1 *Bracar. Can.* 35.

"But not to proceed further on this point, I say that the sin of Popery consists not in the deliberate invention of wrong doctrine, but in the gradual corruption of the truth, the gradual perversion of what in practice was originally right. And while I do not deny that *corruptio optimi est pessima*; still I humbly contend that we are no more called upon, on this account, to give up the truth, or denounce practices primitive and apostolical, than the rich man is bound to give up his wealth because wealth is liable to be misapplied, and so to involve the owner in endless misery.

"I admit, then, fully, that the vicious extreme of High Church doctrine and practice is Popery; but I maintain at the same time that this is no reason why that doctrine and practice should be renounced. And now having said thus much on the vicious extreme on the High Church side, I proceed to a few remarks on the vicious extreme on the other side.

"Now the distinguishing principle of the Low Church party is, the assertion of the sufficiency of private judgment in the interpretation of Scripture. The High Church party takes Holy Scripture for their guide, and in the interpretation of it defer to the authority of primitive antiquity; the Low Church party contend for the sufficiency of private judgment. But if the sufficiency of private judgment be admitted, it follows that there is but one heresy, and that is, the rejection of Holy Scripture as the word of God. Receive the Scriptures, and then, on this principle, you are safe, whatever construction you put upon them. The Socinian understands them in the sense which by attention to minute criticism, by comparing them with what he witnesses of the work of God in nature, and by consulting manuscripts and various versions, he thinks they will bear. They who hold the sufficiency of private judgment, may discuss with him, but further than this they have no right to go, if they would be consistent. They have no right to call any one a heretic, who, receiving the Holy Scriptures, understands them to the best of his judgment. Hence it is tha the tendency to Low Churchism is to Socinianism; not that I mean to say that Low Churchmen may not hate Socinianism: but this is the *tendency*. Whenever Low Church principles are extensively prevalent, Socinianism is the result. Low Churchism was the prevalent system of the last century. Many high establishment men were Low Churchmen. And what was the last century? It was the age of Socinianism. All Churchmen who held what would now be called liberal principles, were, like Hoadly, Socinianised. All alterations of the Liturgy—all the reforms which were suggested as the means of strengthening the Church by the worldly friends, were projected with a view of enabling the Socinians, who formed the influential persons in most of our large towns, to conform. If the effect of preaching High Church doctrines be to create in weak minds a tendency to Popery, the prevalence of Low Church doctrines led to Socinianism—a soul-destroying heresy now almost extinct. Who, indeed, would now propose to alter the Liturgy to conciliate the Socinians?"

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"I am sure, my Lord, that you will pardon me if here I pause to observe that an awful responsibility rests upon our spiritual rulers. Most humbly and most heartily do I pray that to them may be vouched that spirit of wisdom and sound discretion which may enable them to moderate between parties without declaring themselves for either. And I have the less hesitation in venturing to say this to your Lordship, since I know that such, as it has been hitherto, will ever continue to be your object. And guided by the wisdom and piety of our bishops, we may hope to see both parties ere long united as before in many things; united in a full determination to resist Rome, while Rome continues as she now is, and, in the words of Mr. Newman, brings in another Gospel: and at the same time united in so solemnizing her offices as to give free scope to those feelings of awe, mystery, tenderness, reverence, and devotion, which the Scripture would excite, and which, if our Church were to neglect them, would lead men to Rome, who appeals to them: united, if not in reverence for antiquity, in filial love to our Mother the Church of England, through whose instructions, I agree with Professor Sewell in thinking, we who are her children are to imbibe Catholic truth: united in a desire to maintain a wholesome discipline in the Church, and through the Church to preach repentance towards God and faith in the Lord Jesus Christ. But union we shall never have, unless we convince our rulers that our strength is sufficient to demand their consideration; and that, if concessions are to be made, there is a conscience to be considered on one side as well as the other. The Low Church party have declared a war of extermination against High Church principles, and peace will not be restored to the Church until it is made quite clear that we are too strong to be put down by clamor. We have only to hope that in all the controversies that may arise, our chief rivalry will consist in an endeavor to show which system is most productive of gentleness, and peace, and forbearance, and kindness, and Christian love: which system most conducive to purity of morals, to charity of sentiment, and to elevation of character. If we are to be engaged in controversies, I hope that they will not be conducted by evil speaking, lying, and slandering, which seem to be the besetting sins of the religious world; nor by recourse to the petty manœuvres of political warfare; nor by the bitterness of sarcasm; nor by the vulgarity of ridicule; nor by the rancor of personal hatred; nor by insinuations which are known to be false, and which are only cowardly methods of stating an untruth; nor by attributing the worst motives where charity ought to suggest the best. No, let the weapons of our warfare be not carnal, but spiritual: let them be sound arguments from the pure word of God, incessant prayer, and such good works as God hath prepared for us to walk in. In all the controversies in which the two parties I have referred to may be engaged, it is always to be remembered that we are brethren; and I hope that while we contend for the truth, we shall contend, as brethren amicably discussing, not as foes engaged in deadly feud. It is not like a controversy between ourselves and those who are out of the Church: on many occasions we must act together: we must often meet in friendly intercourse: our pulpits ought to be open to one another, with the understanding, of course, that we refer in our sermons on such occasions to the many points on which we agree, and not to the few on which we differ."

PERCEVAL ON APOSTOLIC SUCCESSION.

A second edition of this valuable work is published, with corrections. Disappointed in the receipt of promised contributions, the Society are compelled to confine its distribution to sales, but at the reduced price of Ten Dollars per hundred, or 12½ cents each in smaller quantities, in paper covers.

The funds of the Society are more than exhausted. Reliance is now made on the kindness of rectors of churches for an appeal to their respective congregations, to replenish the treasury, and enable an extension of publications of the valuable tracts circulated by the Protestant Episcopal Tract Society.

INTELLIGENCE.

Confirmation.—Bishop DeLancey held a confirmation in St. Luke's Church, Rochester, on Tuesday, in Whitsun week, June 1st. Morning prayers were read by the Rev. Mr. Appleton of Avon, assisted by the Rev. Mr. Douglass, of Medina, who read the lessons. The Bishop preached and confirmed *fifteen* persons. The confirmation preface was read by the Rev. Dr. Whitehouse, the rector. The Rev. Mr. Woodward of Connecticut, and the Rev. Mr. Chipman of Brockport, were also present.

The above recorded Episcopal acts closed the Bishop's tour in the Northwestern section of the diocese, during which we notice that he has, in *twenty-six days*, preached 31 times, baptized 3 infants, administered the holy communion once, confirmed 189 persons in *seventeen* churches, and travelled about 375 miles. The general improvement of our congregations in zeal and interest for religion and the Church is matter of devout thankfulness to the great Head of the Church.—*Gospel Messenger.*

Vacant Parishes.—The Vestry of St. John's Church, Clyde, Wayne county, having made arrangements with the Rev. Levi H. Corson, for the permanent supply of the parish, we are requested to give notice that the clergymen appointed to officiate there, need not hold themselves responsible for the fulfilment of such appointments. The appointments of the Bishop for that place are therefore discontinued.—*Ib.*

Removals—The Rev. Marshall Whiting, having removed from Geddes, Onondaga county, to Astoria, L. I., requests that all letters and papers intended for him, may be directed accordingly.

The Rev. Mr. Watkins, of Pierrepont Manor, having removed to Cape Vincent, Jefferson county, and taken charge of St. John's Church, in that place, requests that all papers and letters for him may be addressed accordingly.—*Ib.*

St. James' Church, Skaneateles.—Bishop De Lancey spent Sunday the 6th in this interesting village, where he preached both morning and afternoon, and at the latter time confirmed *eight* persons. The Skaneateles Democrat of the 11th says, "The Church was crowded to excess, and though the heat was oppressive, we saw not the least sign of impatience; a more attentive congregation or more impressive services, we have never witnessed in this village."—*Ib.*

MASSACHUSETTS CONVENTION.

The convention of the diocese of Massachusetts held its annual meeting at Springfield, on Wednesday, the 9th, the bishop presiding. A good number of the clergy and lay delegates were present.

The convention was organized at 10 o'clock. The Rev. Alfred Baury, of Newton, was elected secretary; after which, morning prayer was read by the Rev. Mr. Baury, and a sermon preached by the Rev. John L. Watson, of Trinity Church, Boston. We prepared an abstract of this discourse, but omit its insertion, as our Rev. brother has consented that it shall appear entire in our columns. The communion was administered by the bishop, assisted by the Rev. Mr. Baury. The business of the convention was conducted with the greatest harmony.

The following officers were elected:—Delegates to the general convention,—the Rev. Drs. Morss and Strong, and the Rev. Messrs. Watson and Clark, of the clergy; and E. H. Robbins, W. Appleton, E. A. Newton, and Samuel Crocker, Esqrs. of the laity. Standing committee,—Rev. Messrs. Watson, Clark, and Edson, of the clergy; and Messrs. E. D. Sohier, B. Howard, and R. Farley, Esqrs. of the laity. Board of Missions,—Rev. Dr. Morss, and Rev. Messrs. McBurney, Baury, Mason, and Edson, of the clergy; and Messrs. Howard, H. Codman, and E. A. Newton, of the laity. Rev. Mr. Fuller of Andover was chosen to preach the next convention sermon, and the Rev. Mr. Lee his substitute.

On Tuesday evening the Rev. Dr. Morss, of Newburyport, preached an interesting sermon before the Society for the Relief of Destitute Widows and Orphans of Clergymen. On Wednesday evening the Rev. Mr. Clark, of Boston, preached to a large congregation; after which the bishop confirmed seven persons.

The parochial reports give a very favorable view of the state of the diocese.

Resolutions were passed expressive of gratitude for the restoration of the health of our beloved bishop, and of the earnest desire of the dioceso that his valuable life might be long spared.

It was ordered that seven-hundred copies of the Journal be printed for distribution. The convention adjourned at 10 o'clock on Wednesday evening, after prayer and benediction by the bishop.—*Christian Witness.*

Lowell.—It may not be known to all our brethren that a very promising effort is in progress at Lowell, with a view to the establishment of a second Episcopal Church in that growing city. The Rev. A. D. McCoy commenced his labors in this enterprise on the 23d day of August last. A correspondent, under date of June 7th, writes:

"Our hall, which will seat two hundred and thirty persons, has been filled with worshippers for the last four months. Sunday evenings it has been very full ordinarily. Feb. 25th, there were nine persons confirmed in St. Anne's from the hall. Yesterday there were twelve. I have baptized in the hall seven adults. Our great hinderance is the want of a place of worship sufficient to accommodate a larger number; which may God in due time direct us to obtain."—*Ch. Witness.*

MARRIED,

On the 8th instant, in St. Thomas' Church, New York, by the Rev. Dr. Eastburn, Cunningham Smith, Esq., son of William Smith, Esq., of Carbeth, Stirlingshire, Scotland, to Margaretta Lavinia, daughter of John Gibson, Esq. formerly writer to the Signet in Edinburgh, now of New York.

On Thursday morning, June 17th, in St. George's Church, Astoria, L. I., by the Rev. J. W. Brown, Mr. Theodosius Bartow, of Baltimore, Md., and Miss Mathilda Suydam, second daughter of Homer Whittemore, Esq., of Astoria.

In Gardner, Maine, at Christ Church, Wednnsday, 9th inst., by Rev. Wm. R. Babcock, Rector, Rev. Wm. S. Bartlet, of Little Falls, N. Y., to Miss Hannah M. Stevens, of Pittston.

CALENDAR.

JUNE.

20. Second Sunday after Trinity.
24. The Nativity of St John the Baptist.
27. Third Sunday after Trinity.
29. St. Peter the Apostle.

JULY.

4. Fourth Sunday after Trinity.
11. Fifth Sunday after Trinity.
18. Sixth Sunday after Trinity.
25. Seventh Sunday after Trinity, and St. James the Apostle.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

Queen's County. St. Barnabas the Apostle, Friday, June 11, at a visitation of the Astoria Female Institute, confirmed 3 of the pupils of that establishment, and 4 others, in St. George's Church, Astoria.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Second Sunday after Trinity, June 20, Williamsburgh, *King's county*. Institution A. M., Confirmation P. M.

Monday, June 28, Morrisania, *Westchester county*, Consecration. St. Peter the Apostle, Tuesday, June 29, St. Paul's College, College Point, *Queen's county*. 30, do. July 1, St. Thomas' Hall, Flushing. 2, do.

Fourth Sunday after Trinity, July 4, Richmond, *Richmond county*. Thursday, 8, St. Ann's Hall, Flushing, *Queen's county*. 9, do.

Friday, July 23, Cold Spring, *Putnam county*.

Seventh Sunday after Trinity, and St. James the Apostle, July 25. Fishkill Landing, *Dutchess county*, Ordination A. M., Confirmation P. M. 26, Do. Institution. Wednesday, 28, Goshen, *Orange county*, Ordination A. M., Confirmation P. M. Friday, 30, Marlborough, *Ulster county*, Ordination A. M., Confirmation P. M.

Eighth Sunday after Trinity, August 1, Clermont, *Columbia county*.

Ninth Sunday after Trinity, August 8, Franklin, *Delaware county*. Tuesday, 10, Catskill, *Greene county*, Consecration A. M., Confirmation P. M. Friday, 13, Saratoga Springs, *Saratoga county*. Laying corner-stone of church, and Confirmation.

Tenth Sunday after Trinity, August 15, Hudson, *Columbia county*. Institution A. M., Confirmation P. M. Tuesday, 17, Christ Church, Poughkeepsie, *Dutchess county*. 18, Pleasant Valley. 19, Lithgow. Saturday, 21, Patterson, *Putnam county*, Ordination A. M., Confirmation P. M.

Eleventh Sunday after Trinity, August 22, Pawlings, *Dutchess county*. St. Bartholomew the Apostle, Tuesday, 24, North Salem, *Westchester county*. 25, Somers. 26, Bedford. Saturday, 28, Whiteplains.

Twelfth Sunday after Trinity, August 29, A. M., Rye; 4 P. M., Mamaroneck. 30, New Rochelle. 31, Eastchester. September 1, Westchester. 2, Morrisania.

Sixteenth Sunday after Trinity, September 26, St. Mary's Church, *New York*.

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, during the same period, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

Clergy of the Protestant Episcopal Church, residing in the cities of New York and Brooklyn, with their respective residences.

Onderdonk, D D, Right Rev Benjamin T, 106 Franklin.
Anthon, D D, Rev Henry, Second Avenue, corner of 10th street.
Balch, Rev. Lewis P. W., 50 Great Jones.
Bayley, Rev Jas. Roosevelt, Harlem.
Berrian, D D, Rev William, 50 Varick.
Carder, Rev James D, 663 Broadway.
Cooke, Rev James W., 46 Cliff.
Eastburn, D D, Rev Manton, 5 Mercer.
Evans, Rev. Benjamin, 360 Broome.
Forbes, Rev John M. 371 Hudson.
Frazer, Rev Alexander, 50 East Broadway.
Hackley, Rev. C. W, 9 Eighth-street.
Haight, Rev Benjamin I, 3 Rutgers Place.
Harriman, Rev. Orlando, 31 Hammond.
Hawks, D D, Rev Francis L, Flushing, L. I.
Higbee, Rev Edward Y, 159 Chambers.
Huddart, Rev R Townsend, Abingdon Square.
Jones, Rev Charles, Twenty-first street, between 2d and 3d Avenues.
Jones, Rev Lot, 192 Allen.
Lyell, D D, Rev Thomas, 77 Anthony.
McVickar, D D, Rev John, 8 College Green.
Mead, Rev. Edward N. 103 Amity street.
Milnor, D D, Rev James, 82 Beekman.
Morris, Rev William, 76 Varick.
Ogilby, Rev. John D., Theological Seminary, Twentieth street.
Pardee, Rev. Isacc 453 Houston.
Peck, Rev Isaac, 77 Anthony.
Peers, Rev Benjamin O. 28 Ann, or 150 Monroe.
Pound, Rev. Jesse, 26 Vandam.
Price, Rev Joseph Henry, 24 Bayard.
Richmond, Rev James C, Bloomingdale.
Richmond, Rev William, 13 Murray.
Seabury, D D, Rev Samuel, 365 Hudson.
Smedes, Rev. Aldert, 168 Duane.
Smith, D. D. Rev Hugh, 206 Twentieth, next to St Peter's Church.
Taylor, D D, Rev Thomas H, 1 Rector.
Ten Broeck, Rev Anthony, 551 Fourth street, between Avenue C and D.
Traver, Rev. Albert D. 209 East Broadway.
Turner, D D, Rev Samuel H, Theological Seminary, Chelsea Square, Twentieth.
Vaughan, D. D., Rev John A, 55 Morton.
Verren, Rev Antoine, 99 Franklin.
Wainwright, D D, Rev Jonathan M, 10 Hubert.
Wilson, D D, Rev Bird, Theological Seminary, Chelsea Square, Twentieth.

Brooklyn.

Blake, D D, Rev John L, Court near Butler.
Carter, Rev. Lawson, Smith st., corner of Livingston
Cutler, D D, Rev Benjamin C, 1 Sands street.
Henry, D. D. Rev. Caleb S. cor. Willoughby and Jay.
Hunter, Rev Joseph, Classon Avenue.
Johnson, Rev Evan M, corner of Pearl and Johnson.
Lewis, Rev. William H. 219 Washington street.
Messenger, Rev John F, Butler, 3 doors from Smith.
Page, Rev. William P. Warren street, near Court st.
Shimeall, Rev R. C. Washington Avenue.

Jersey City, N. J.

Barry, Rev. Edmund D., D. D., Essex-street.

NOTICES.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

A stated meeting of the Board of Managers will be held in the Sunday School Room of St. John's Chapel, on Monday evening next the 21st inst., at a quarter before 8 o'clock.

Wm. A. Duncan, *Recording Secretary.*

June 19, 1841.

CHRIST CHURCH, BROOKLYN.

The Corner Stone of Christ Church, at the corner of Clinton and Butler streets, Brooklyn, will be laid on Saturday, 26th June inst., at 5 o'clock, P. M., by the Rt. Rev. Benjamin Treadwell Onderdonk, D. D, Bishop of the diocese.

The procession will be formed at the Chapel in Pacific street, between Clinton and Court, at 1-4 before 5 o'clock.

The Clergy of New York, Brooklyn, and the vicinity, and the laity generally, are invited to join in the procession.

EDUCATION AND MISSIONARY SOCIETY.

The Education Board of the Education and Missionary Society of the Protestant Episcopal Church in the diocese of New York, will meet at the Sunday School Room of St. John's Chapel, on Saturday, 19th inst., at 5 o'clock, P. M.

G. G. Van Wagenen, Sec'y.

New York, June 16, 1841.

ASSOCIATE ALUMNI.

The Annual Sermon before the Associate Alumni of the General Theological Seminary, will be preached in St. Luke's Church, on Wednesday evening next, 23d inst. Divine Service to commence at 8 o'clock.

The Alumni will meet at 7 o'clock.

June 19th, 1841.

GENERAL THEOLOGICAL SEMINARY.

The stated Annual Meeting of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States will be held in St. John's Chapel on Monday the twenty-first day of June, 1841, at 5 o'clock, P. M.

By order,

Edward Y. Higbee,
Secretary of the Board.

The Annual Meeting of *the Board of Managers* of The General Protestant Episcopal Sunday School Union will be held in the Sunday School Room of St. John's Chape', New York, on Monday, June 21st, at 12 o'clock, M.

The Managers are respectfully requested to attend said meeting without further notice. By order,

B. O. Peers, Secretary of the Board.

BOARD OF MISSIONS.

The Annual Meeting of the "Board of Missions of the Protestant Episcopal Church in the United States of America," will be held at St. James' Church, in the city of Philadelphia, on Wednesday, the 16th of June next, at 5 o'clock, P. M.

P. VAN PELT, *Secretary.*

Philadelphia, May 10, 1841.

ACKNOWLEDGMENTS.

NEW YORK BIBLE & COMMON PRAYER BOOK SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums—

From Rev Nathaniel Sprague, Vermont, donation, $1. Henry Youngs, donation, $5. A friend, do, $2. From the Western Diocese of New York, by the hands of W S Philpot, Treasurer—Zion ch, Pierrepont Manor, $10; St John's ch, Medina, $5; St Paul's ch, Waterloo, $5; Christ ch, Manlius, $5; St Luke's ch, Brockport, $2; Grace ch, Lyons, $6; St Paul's ch, Oxford, $8; Trinity ch, Lowville, $2; Trinity ch, Geneva, $10;—53. Total, $61.

Donations and subscriptions thankfully received by

Thomas Browning, Treasurer,
Thomas C. Butler, Agent.
At the Depository, 23 Ann-street.

New York, June 16, 1841.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From a friend, $1. From Wm S Philpot, Esq, Treasurer of the Diocese of Western New York—Grace ch, Rochester, $6 92; Christ ch, Manlius, $4; St Luke's ch, Brockport, $3; St Paul's ch, Waterloo, $5; St Stephen's ch, New Hartford, $2; St John's ch, Mount Morris, $4 30; Trinity ch, Geneva, $10;—$35 22. From Rev Wm Jarvis, annual, $1. St Paul's ch, Wellsboro, Pennsylvania, Rev Charles Breck, rector $5. St Matthew's ch, Unadilla, Rev Norman H Adams, rector, $7. Thomas H Otis, Esq, 2d donation, $10. Total, $59 22.

Donations and subscriptions thankfully received by

Thomas Browning, Treasurer,
Thomas C. Butler, agent,
At the Depository, 28 Ann street.

New York, June 16, 1841.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The Treasurer gratefully acknowledges the receipt of the following contributions to the funds of the Society:

By the hands of W S Philpot, Esq, treasurer of the Diocese of Western New York—from Christ ch, Manlius, $4; St John's ch, Mount Morris, $2 80. Total, $6 80.

John W. Mitchell,
Treasurer of General P. E. S. S. U.

New York, June 16th, 1841.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums, *since 9th inst.* viz:

From Christ ch, Cooperstown, Rev F T Tiffany, rector, collection for Education fund, $6 65. and for Missionary fund, $14 85. Total, $21 50.

C. N. S. Rowland, Treasurer,
June 16, 1841. 55 Water street

GENERAL THEOLOGICAL SEMINARY.

The Treasurer acknowledges the receipt of the following contributions towards defraying the expenses of the Seminary, viz: the collection in St. John's Chapel, New York, 13th inst., $61 87; from the Rev. George Burgess, Rector of Christ Church, Hartford, in the diocese of Connecticut, a collection in that Church, on the 13th inst. $36 70; from the Rev. Paul Trapier, remitted to him for the Seminary, by Rev. Alexander Glennie, Rector of all Saint's Parish, Waccamaw, in the diocese of South Carolina, $75; from the Rev. Anthony Ten Broeck,* Rector of the Church of the Nativity, in the city of New York, the contribution of that Church, $4 15.

Wm. H. Harison, Treasurer.

New York, June 16, 1841.

* An Alumnus.

FOREIGN MISSIONS.

The treasurer acknowledges the receipt of the following sums since last report:

From Ladies' Sewing Soc'y of Christ's ch, Georgetown, D C, for Africa, thro' Rev I F Hoff, Rector, $25. From children of S Sch'l, St James' ch, New London, for Africa, thro' Rev M Hallam, 8 50. Contributions from same ch, for Foreign Missions, 22 62. Thro' Rev Cha's Mason, Rector, St Peter's ch, Salem, Mass, from Evangelical Soc'y of that ch, one half, 145. From Prof Goodwin, Brunswick, Me, 5. Thro' W S Philpot, Esq, Treasurer of Diocese of Western N Y, viz: Grace ch, Lockport, 5; St Peter's, Bainbridge, for Texas, 1; Trinity ch, Utica, for Texas, 8 24; do for Africa, 8 23; St Luke's ch, Brockport, 2 50; St. John's ch, Mt Morris, 3; St John's ch, Medina, 5; St Mark's, Le Roy, for Africa, 12; Christ's ch, Binghamton, Africa, 11; Zion ch, Greene, for Texas, 5; Ladies' Miss'y Soc'y of St Stephen's, New Hartford, 2; Grace ch, Lyons, 10—72 97. Thro' I M Goodwin, Esq from Christ's ch, Hartford, Ct, 172 34 Thro' Thomas Robbins Esq, Rec'g Ag't, Philadelphia, from 1st Greek Mite Soc'y, Philad, for Mrs Hill's school, Athens, pr Miss L C, 20; Young Ladies' Bible Class, of St Andrew's ch, Philad, for Mrs Hill's school, Athens, 50; Monthly off'g's, St James' ch, Lancaster Pa, one half, 48; Female Miss'y Soc, St James' ch, one half, 25; Juvenile Miss'y Soc'y, do, one half, 5; Miss'y Soc, all Saints' ch, and Emanuel Chapel, Holmesburg, Penn, per Rev F W Beasly, 2—150. By hands of Rev S M Emery, Rector, contribution Trinity ch, Portland, (formerly Chatham,) Ct, Africa, 1; for foreign missions generally, 3—4. From Mission ch, of the Epiphany, one half collected in said ch, after statement of facts by the two Secretaries, 15. By Rev M Smallwood, St James' parish, Zanesville, Ohio, 5. Total, 625 43.

J. Smyth Rogers, Treasurer.

New York, June 10, 1841.

CHURCH DEPOSITORY,

28 Ann-street.

Letters have been received at the Depository of the General Prot. Epis. S. S. Union, during three weeks ending June 10th, from the following individuals, viz.

P M at Watertown, with remit; P M at Bridgeport; A E Miller, Charleston, S C; Belknap & Hamersly, Hartford, Con; R S H George, Phil; Rev C Dunn, Newton, N J, with remit; N C King, Norfolk, Va, with remit; B Halsted, Theological Seminary, Va; D Brunner, Baltimore; Rev N E Cornwall, Southport, Con; W A Barber, Newport, R I; Rev J L Clark, Waterbury, Con; Hooker & Agnew, Phil; Charles Stimpson, Boston; Joseph Gill, Richmond, Va; Mrs C Mancius, Bemis Heights; Bell & Entwistle, Alexandria; A E Miller, Charleston, S C, with remit; H Chase, P M at Hopkinton, N H, with remit.

Packages have been forwarded from the Depository during three weeks ending June 10th, as follows:

To Rev G W Fash, Marlborough, per towboat Superior; R S H George, Phil, per Union Line; D Brunner, Baltimore, via Phil, per Union Line; James B Dow, Boston, sent to Swords, Stanford & Co; A E Miller, Charleston, S C, per brig Moses; Belknap & Hamersly, Hartford, Con, per steamer Cleopatra; C Foot, Bridgeport, Con, per steamer Croton; C Stimpson, Boston, per Harnden's Express; E Wiley, Savannah, Ga, per brig G B Lamar; Wm Rowland, Norfolk, Va, per sch Empire; Z Clark, Troy, per towboat Constellation; Rev W H Walter, Schenectady, care of J M Woodward, Albany, per towboat Superior; L H Young, New Haven, per steamer Telegraph; R S H George, Phil. per Union Line; D Brunner, Baltimore, in package to R S H George; Joseph Gill, Richmond, Va, sent to Mission Rooms; Mrs C Mancius, care of W C Little, Albany, sent to D Appleton & Co.

TRACTS FOR THE TIMES,

NO. 90.

WILL be published *this day*, (*June* 19.) and for sale at this office, No. 90 of the "Tracts for the Times."

June 19.

SCHOOL BOOKS.

ALEXANDER V. BLAKE, 54 Gold street, New York, informs his friends in the Protestant Episcopal Church, and teachers generally, that he will furnish the school books in common use, on the most favorable terms. Teachers out of the city, on sending their orders, will be charged the same prices as if personally present. Among the books always furnished, are the following:

Professor Davies' Mental and Practical Arithmetic—Key to the same. First Lessons in Algebra—Key to the same. Bourdon's Algebra. Legendre's Geometry and Trigonometry—Surveying—and his other works on the higher branches of Mathematics.

Geographies and Atlases of Smith, Olney, Willet, Mitchell, and Peter Parley.

Readers—The Young Lady's Reader, High School Reader, the Reader's Manual, the Reader's Guide, Lovell's Readers, Kay's Series of Readers, and the Comprehensive Readers (four in the series) of S. G. Goodrich, just published.

For Reading and Declamation—The Young Orator and New York Class Book—Lovell's United States Speaker.

Also—Lyell's Geology, Young Lady's Lexicon, Harris's Book Keeping, Bennet's Book Keeping, Comstock's Philosophy, Blake's Astronomy, Olmstead's Philosophy, Lee's Philosophy, Blair's Lectures, Day's Algebra, Day's Mathematics, Walker's Dictionary, &c., &c. tf June 19.

SUTTON'S DISCE MORI—LEARN TO DIE.

THIS day published, the Sixth Volume of the Devotional Library.

Disce Mori—Learn' to Die, by Christopher Sutton, D. D., author of Godly Meditations on the Sacrament, &c., &c., 1 vol. 16 mo., elegantly ornamented.

The greatest care is taken in selecting the works of which this selection is composed Each volume is printed on the finest paper, elegantly ornamented, and bound in a superior manner, and uniform in size.—Bishop Doane says of this collection, "I write to express my thanks to you for reprints of the Oxford Books; first, for such books, and secondly, in such a style. I sincerely hope you may be encouraged to go on, and give them all to us. You will dignify the art of printing, and you will do great service to the best interest of the country." In a letter received from Bishop Whittingham, he says, "I had forgotten to express my *very great satisfaction* at your commencement of a series of Devotional Works, lately republished in Oxford." The publishers beg to state, while in so short a time this library has increased to so many volumes, they are encouraged to make yet larger additions and earnestly hope it may receive all the encouragment it deserves.

D. APPLETON & CO.,
June 15. Publisher, 200 Broadway.

BOARDING AND DAY SCHOOL FOR BOYS.

THE REV. MARSHALL WHITING, of the Episcopal Church, respectfully informs his friends and the public that he intends, by permission of Divine Providence, to open a Boarding and Day School at Astoria, L. I., on the 28th instant. The location selected for the School, with reference to health, prospect, facility of communication with New York, &c, is probably unsurpassed by any in the vicinity of the city. The building in which the School will be opened, it being one of the large and commodious houses owned by Mr. Grant Thorburn, with a spacious play ground in front, is admirably fitted for the purpose for which it has been selected. Particular attention will be paid by the Principal to the moral and religious instruction of the pupils entrusted to his care; and it will be his constant desire and endeavor so to instruct them that they may become thorough scholars in whatever studies they may engage, and be qualified for becoming useful and respectable members of society.

Having had the experience of many years in the instruction of youth, Mr. Whiting trusts that he shall have a share of the public patronage.

The year will be divided into four terms of twelve weeks each.

The charges will be for board and tuition in the English department, $150 per annum.

For the same in the classical, $170 per annum.

For contingencies, including bed and bedding, washing and stationary, unless furnished by the pupil, $26 per annum.

Tuition for day scholars, from $32 to $18 per annum.

Payments to be made quarterly in advance.

For further information inquire, after the 14th inst., of Mr. Whiting, at his residence in Astoria, and until that date, of Mr. Geo. C Thorburn, New York.

Astoria, June 19, 1841. 2t$

BISHOP PATRICK ON PRAYER & HEARTS' EASE.

RECENTLY PUBLISHED, A Discourse Concerning Prayer, and the Frequenting Daily Public Prayers, by Symon Patrick, D. D., sometime Lord Bishop of Ely. Edited by Francis E. Paget, M. A., Chaplain to the Lord Bishop of Oxford, 1 vol., royal 16mo., elegantly ornamented.

Heart's Ease; or a Remedy against all Troubles, with a Consolatory Discourse, particularly addressed to those who have lost their friends and dear relations. By Symon Patrick, D. D., sometime Lord Bishop of Ely, 1 vol., royal 18mo., elegantly ornamented.

"I would suggest, whether there can be a more useful present than a *good* book? And to those who think with me in this matter, I would recommend two very pretty volumes in external appearance, whilst they are most excellent in their contents. They are both by the same author, Bishop Patrick, the one 'On Prayer,' and the other entitled 'Heart's Ease: or a Remedy against all Troubles.' It was observed by the distinguished Cecil, that he had a shelf in his book case upon which he was accustomed to place 'tried authors;' that is, authors whose opinions he had examined and judged to be worthy of confidence. These volumes are of such a character; and if this article shall be read by one who is willing to give his friends some useful instruction with regard to the nature, duty, and advantages of prayer, in all its branches, he will find it in the first named volume; or if the reader has a friend in affliction, he may perhaps relieve the sorrows of the opening year by placing in the hands of that friend the volume entitled 'Heart's Ease.'"—*New York American*

D. APPLETON & CO, Publishers,
June 19. 200 Broadway, N. Y.

UNDERTAKER.

THOMAS D. GILLESPIE, Sexton of Christ Church, and General Furnishing Undertaker, respectfully informs his friends and the public generally, that he still continues to furnish every article necessary for funerals, at the shortest notice, and on the most reasonable terms, and will give his personal and prompt attention to all orders he may be favored with at his residence, by day or night. His coffin manufactory is attached to his dwelling. Interments procured in any ground or cemetery. Ready made Shrouds, Caps, Scarfs, &c. Printed Blank Notices, &c. Lead Coffins made in a few hours notice.

T. D. GILLESPIE, 552 Pearl street,
June 19. tf near Broadway.

NEW SUNDAY SCHOOL LIBRARY BOOKS.

JUST PUBLISHED by the General Protestant Episcopal Sunday School Union:

Francis Lucas, or, "Thy Vows are upon me," by the author of "Life of Moses," "Adversity a Blessing," "Sarah Wolston," &c., &c., 132 pp. 18mo., with beautiful Frontispiece—fine muslin.

IN PRESS, and will be issued shortly, Visits to Aunt Clement, or *Conversations on the Connexion between the Old and New Testaments.*

A Book for Beginners, or A Help to Young Communicants, that they may be fitted for the Holy Communion, and receive it with profit. By Bp. Patrick.

Orders may be addressed to

JOHN W. MITCHELL, *Treasurer,*
or DANIEL DANA, Jr., *Agent,*
Church Depository, 28 Ann street.

June 19 2t

CHURCH AND PARLOR ORGANS.—Geo. Jardine, *Organ Builder*, Anthony st., next door to Broadway, New York, manufactures in the most superior manner, and at reasonable prices, all kinds of Organs, from the largest size to the smallest. Also Church Organs with barrel movements in addition to the finger-keys, with which psalmody is performed in the first style of execution and by the simplest mechanical means. This class of Organs is particularly useful in country churches, where organists cannot be procured, and has long been in general use in the country churches throughout England. March 13—yly

CHURCH & PARLOR ORGANS FOR SALE.

THE subscriber offers for sale the following Organs:—a large Church Organ, with three sets of Keys and Pedals, in a handsome painted case (Grecian) with gilt Frontpipes, and the following stops: *Great Organ*—Open Diapason, Dulciano, Stop Diapason, Principal, Twelfth, Fifteenth, Tierce, Sesquialtera, Cornet Trumpet. *Choir Organ*—Stop Diapason, Dulciano, Principal, Flute, Fifteenth. *Swell*—Open Diapason, Stop Diapason, Principal Viol de Gamba, Hautboy. *Pedals*—Large Open Diapason, Pedal Couple.

Dimensions—19 feet high—14 feet wide—8 feet deep.

A Church Organ, with two sets of Keys and Pedals, in an elegant mahogany case, with circular towers and gilt frontpipes and ornaments, containing the following stops: *Great Organ*—Open Diapason, Stop Diapason, Principal, Twelfth, Fifteenth, Sesquialtera, Cornet and Trumpet. *Swell*—Dulciano, Stop Diapason, Principal, Flute and Hautboy. *Choir Bass*—Stop Diapason and Principal. *Pedals*—Large Open Diapason—Copula to the Great Organ.

Dimensions—14 feet high—10 feet 2 inches wide, and 6 feet 6 inches deep.

One Swell Organ, in a black walnut case—containing the open diapason; stop diapason treble; stopped diapason bass; principal, fifteenth and trumpet stops. Dimensions—9 feet high; 5 feet 7 inches wide; 3 feet 3 inches deep.

Five Parlor Organs, in elegant and plain mahogany cases.

The above Organs will be sold on accommodating terms. Apply to

HENRY ERBEN,
Centre-street, head of Canal-st.

June 12—tf

INSTRUCTION-BOOK FOR THE ORGAN.

JUST PUBLISHED, the Organ Study, being an introduction to the Practice of the Organ, together with a collection of Voluntaries, Preludes and Interludes, original and selected; a model of a Church Service; explanations of the stops and their combinations; studies for the instrument, and examples of Modulation intended to aid the extempore student; accompanied by an engraving and description of the mechanical construction of the Organ. By Thomas Loud, Organist of St. Stephen's Church, and until recently, Organist of St. Andrew's, Philadelphia.

For sale, either in parts or the entire series, at Loud's Piano Forte and Music Store, No. 174 Chesnut street. 3m June 12.

EDUCATION.

THE Rev. P. L. Jaques, Rector of St. Luke's Church, Hope, Warren county, N. J., will receive into his family and school, a few more boys to be instructed in an English and Classical education. The object of the instructor will be to make his pupils thoroughly comprehend the different subjects in the course of their progress, and to develop, by every proper means, the youthful mind; and their moral and religious instruction will receive his particular attention.

The year will be divided into two sessions of twenty-three weeks each. The first to commence on the first Monday in May, and the second on the first Monday in November.

Terms per annum, for Tuition, Board, Washing, &c., exclusive of Bedding, are $125, and with Bedding $135,—to be paid *quarterly in advance.*

Small boys preferred. The number being limited, early application is requested.

Hope is situated 14 miles north of Schooley Mountain Springs, in a healthy and highly romantic part of the country.

Reference.—The Rev. J. M. Ward, Hoboken, N. J.

Hope, May 1, 1841. 2mo.

F. CHAPMAN,

Sexton of St. Clement's Church, and General Furnishing Undertaker,

RESPECTFULLY informs his friends and the public generally, that he still continues to furnish every article necessary for funerals, at the shortest notice and on the most reasonable terms, and will give his personal and prompt attention to all orders he may be favored with, at his residence No. 24 Barrow street.

Interments procured in any ground or cemetery.

June 5, 1841. yr

BBROOKLYN COLLEGIATE INSTITUTE,

(AN ENGLISH AND CLASSICAL BOARDING SCHOOL.)

JOHN YOUNG, PRINCIPAL.

THE location of this School, two miles easterly from the Brooklyn ferries, on Washington Avennu, a few rods south of the Bedford road, is one of unsurpassed beauty and healthiness, and unites complete country retirement and easy access to the city.

The buildings are entirely new, and replete with comfort and convenience, and surrounded by extensive play grounds. All the branches of a thorough English and Classical Education, with the French and Spanish Languages, Drawing, Painting, &c., are taught by teachers of skill and experience.

TERMS:

For English and Commercial Studies, $160 per annum.

Ancient and Modern Languages, &c., $200 per annum.

No extra charges whatever.

All letters addressed to the Principal, Brooklyn, N. Y., will be promptly answered.

REFERENCES:

Right Rev. Benjamin T. Onderdonk: *New York.*
Rev. Richard C. Shimeall: *Brooklyn.*
Rev. Norman H. Adams: *Unadilla.*
Hon. John Adams: *Catskill.*
Hon. John A. Dix: *Albany.*
Messrs. Charles McArthur: *Hudson.*
Levi Thayer: *Palmyra.*
James W. Reed: *Lockport.*
James Baldwin, Jun.: *Buffalo.*

Brooklyn, June 5, 1841.

OXFORD TRACTS.

TRACTS FOR THE TIMES, by Members of the University of Oxford. For sale at

149 Fulton street,
May 29—6w a few doors from Broadway.

THE CHURCH ALMANAC FOR 1842,

WILL be published in September next, by the Protestant Episcopal Tract Society. Secretaries of Conventions, and of the various Church Institutions, and the Officers of Literary Institutions conducted on Church Principles, will confer a favor by forwarding their last Journals and Catalogues, and by furnishing such information as they may deem valuable for insertion.

Address "The Church Almanac," 28 Ann street, New York. Early orders are respectfully solicited.—Price Four Dollars per Hundred, or Thirty Dollars per Thousand. May 29.

THE CHURCHMAN FROM THE COMMENCEMENT—FOR SALE.

A FEW copies of the Churchman from the commencement, bound and in good order, for sale. Inquire at this office. tfx June 12.

DR. DORR'S NEW WORK.

JUST published an for sale by Swords, Stanford & Co., a Historical Account of Christ's Church Philadelphia, from its foundation, A. D. 1695, to 1841, and of St. Peter's, and St. James', until the separation of the Churches. By the Rev. Benj. Dorr, D. D., Rector of Christ Church. Price $1,25.

Also for sale wholesale and retail, Dr. Dorr' Churchman's Manual.

May 22. tf.

M'VICKAR'S COLERIDGE.

IN Press, and will be ready shortly, a new edition of Coleridge's Aids to Reflection, edited by the Rev. Dr. M'Vickar.

SWORDS, STANFORD & Co.
May 15. 152 Broadway.

UNIVERSITY GRAMMAR SCHOOL.

IN the first story of the University Building, in Washington Square.

The School receives Boys who have learned the alphabet, and carries them through a regular course of education for the Freshman Class of any College, or for any branch of business. Together with the usual branches of English study, the Mathematics, the Greek, Latin and French Languages are pursued. Other modern languages are taught whenever a class of four pupils can be formed.

The present quarter began on Thursday, the 19th of November. Pupils who are to enter this season should make early application to the Rector, No. 1 University Buildings, or at the bookstore of Bartlett & Welford, Astor House, where circulars can be obtained.

December 5—tf.

PRIVATE TUITION.

A YOUNG MAN, who has had some experience in teaching, desires to engage as Instructor in a Private Family, or a Select School, during the months of July, August, and September. He would be willing to go to the country, if desired. Application may be made to Rev. Professor Ogilby, (at the Protestant Episcopal Theological Seminary, Twentieth street,) to whom the advertiser is permitted to refer.

May 29—3t

From the Conservative Journal.

Arches Court, May 8.

MASTIN AGAINST ESCOTT.—VALIDITY OF LAY BAPTISM.

Sir H. Jenner delivered his judgment in this case. After some preliminary observations upon the importance of the question and the ability with which it had been argued by the bar, the learned judge observed, that the case had been brought before this court by letters of request from the chancellor of the diocese of Lincoln, and was a cause of office promoted by an inhabitant of the parish of Gedney, in Lincolnshire, against the Rev. Thomas Sweet Escott, the vicar of that parish, and the offence imputed to him was, the refusal to bury the infant child of two of his parishioners, the daughter of Thomas and Sarah Cliff, convenient warning having been given to him for that purpose. Previous to entering into the details of the question, he might advert to the grounds on which the course taken by Mr. Escott was founded. In 1809 a case of a similar description came before this court, ("Kemp v. Wickes," 3 Phillimore, 264,) in which the question of law had been determined by Sir John Nicholl on the admission of the articles. That judgment had not been appealed from, and had been generally acquiesced in, till the present; therefore it might be concluded that the judgment in that case had been acquiesced in for more than 30 years. But, although that decision had been generally acquiesced in, it was well known that some of the clergy dissented from it, and were dissatisfied with the principles upon which the judgment was founded, and had expressed their dissent in pretty strong language; and it had been the wish of some, influenced by the most conscientious motives, that the question should be brought on again for judicial determination, so that, if the decision was erroneous, it might be reversed. That could only be done by recourse to a superior court of appeal, and as no appeal could be brought from the former judgment, (the time having gone by,) it was absolutely necessary, in order to get the opinion of the ultimate court of appeal, that a judgment should be had in a court of subordinate jurisdiction. The question being thus raised, he had no inclination, nor had he any right, to find fault with the party for having brought the question forward for revision; on the contrary, he thought it right that this most important question should be placed upon a footing upon which it might finally rest, by the determination of the highest court of appeal. Moreover, the case of "Kemp v. Wickes" was a single decision, *primæ impressionis* he might say, and it could scarcely be considered as having the force and effect, however able and elaborate, of a series of decisions in a court of law. He thought, therefore, that the question had been properly raised, and also that there was no reason to impute to either party a wish to excite or indulge feelings of irritation further than necessarily and unavoidably would arise from the agitation of such a question. He might observe that a circumstance of considerable importance, not only to the clergy, but to the body to which the father and mother of the infant belonged—the Wesleyan Methodists had been raised in the argument—namely, whether, in effect, they were to be considered as members of the Church of Christ—dissenting, as they did, from the discipline of the Church of England, though not from her doctrines; whether they were to be considered as a branch of the Catholic Church? For, as Bishop Fleetwood said, "it is no light thing for Christian men, being in the midst of a Christian country, to doubt whether they are to be considered Christians or not." He should dismiss this point with the observation, that he was extremely glad, as far as he was concerned, that it might be raised, and doubtless would be raised, before a higher tribunal, as he presumed his judgment would be revised by an ultimate court of appeal.

An objection had also been taken to the competency of the promoters to originate this proceeding, founded upon the answer to interrogatories put to some of the witnesses—whether the Wesleyans did not consider it lawful to meet together and make rules, orders, or constitutions, in causes ecclesiastical, without the Queen's authority, and submit themselves to be ruled and governed by them; by which they would subject themselves, under the twelfth canon, to be excommunicated *ipso facto*, and not to be restored until they repent, and publicly revoke their wicked errors. The witnesses (who were Wesleyan teachers) admitted that they did entertain such opinions as to their right to meet and make such order; but, at the same time they declared that they submitted implicitly to the Queen's authority; and it had been contended that in these courts it was not necessary to have a sentence declaratory of excommunication, but that they would take notice of the fact, even though the party had not been proceeded against judicially. He confessed that when this objection had been taken it had surprised him, for having practised for a great number of years in these courts, this was the first time he had heard that persons *ipso facto* excommunicated were (with one exception) disqualified from sueing in these courts. He had known many cases in which Dissenters of all classes had instituted suits in the courts in matrimonial causes, and suits for defamation and brawling, and he had never heard such an objection stated.

The facts of the case had been admitted on all hands. The articles set forth that Mr. Escott, being a priest in holy orders of the Church of England, had, in violation of the 68th canon, declared his determination not to bury the corpse of the infant; and that on the 17th of December, 1839, he did, contrary to his duty, refuse to bury the corpse when brought to the church-yard, convenient warning thereof having been given. The responsive allegation pleaded matter of law, rather than of fact, which went to show that, as a minister of the Church of England, the defendant was not only not required to bury the corpse, but that, in refusing to do so, "he acted in obedience to, and conformity with, the obligations by which he bound himself when he became an ordained minister of the Church of England;" for that Elisha Balley, the Wesleyan teacher by whom the infant was alleged to have been baptized, had never received Episcopal ordination, and was not a lawful minister; the pretended baptism, therefore, not having been performed by a lawful minister, was altogether invalid, and contrary to the doctrine and law of the Church of England.

[The learned judge read the pleas on both sides *in extenso*, but it is unnecessary to repeat them here.]

The question, the learned judge proceeded, came simply to this: whether the child having received the outward and visible sign of baptism—namely, sprinkling with water in the name of the Father, and of the Son, and of the Holy Ghost, by a person who was not an ordained minister of the Church of England, (as it was admitted with regard to Mr. Balley,) was considered within the terms of the Rubric "unbaptized," at whose interment the burial service was not to be read, and whether the refusal to bury the child, therefore, was or was not an offence which brought the defendant within the provision of the 68th canon? This canon expressly declared, that a minister who should refuse to bury a corpse brought for that purpose, after convenient notice, should incur the penalty of three months suspension, unless in the case of persons who had been denounced, excommunicated *majore excommunicatione*. But this was not the only case in which a clergyman would be entitled to refuse burial, because by the Rubric of 1661, which now governed the law upon this point, the service is not to be read over any who die unbaptized, or excommunicate, or who have laid violent hands upon themselves. Now, as the child in this case could not fall within the class of persons excommunicate, nor that of persons who lay violent hands on themselves, the question to be determined was, whether the terms of the Rubric, "any who die unbaptized," meant a total absence of the rite, or a want of qualification in the person by whom it was administered. In this stage of the question, the first inquiry was, what is essential to the due and valid administration of the Sacrament? It was admitted on all hands, that no baptism would be valid unless the matter and the form of administering it were used; that is, unless the child were immersed or dipped in water, or sprinkled with water, with an invocation of the "Father, Son, and Holy Ghost;" and it was clear, that so far the requisites of baptism had been duly complied with in the present case. But it was contended, on the part of Mr. Escott, that it was not enough that the outward and visible sign of baptism should be employed, but that the rite must be administered by a person duly authorized and commissioned for the purpose; that since 1661 no person who had not received Episcopal ordination and consecration was a "lawful minister," within the terms of the Rubric, and that, in the present case, the person who administered the Sacrament not having received Episcopal ordination, and the minister being a necessary part of the Sacrament, the Sacrament itself, so administered, became null and void; that the question, therefore, must turn entirely on the interpretation to be put upon the term "lawful minister," and if, according to the construction put upon the term by Mr. Escott, "Episcopally ordained minister" is the only meaning than can legally be applied thereto, his defence was established. When he (the learned judge) said that the question was whether baptism by any other than a minister Episcopally ordained was valid or not, he disclaimed any intention of entering into the theological part of the question, which did not belong to this Court; it was sufficient for him to see whether the Church had expressed any opinion upon this point, and what that opinion was, and to pronounce accordingly. The law of the Church was that alone which this Court was competent to administer, and by that law the Court must be governed. It might be deemed superfluous, after the admission contained in the allegation of Mr. Escott, that up to 1603 the reformed Church of England had permitted lay baptism to travel to earlier periods, to see to what extent the practice had existed; but the admission had been somewhat qualified by Mr. Escott, who had spoken of the practice as being "tolerated" only, and considered it as one of the corruptions of the Church of Rome, which had been repudiated by the reformed Church of England after 1603. To the practice of the primitive Church on this point, the court would pay the greatest attention—whether it did or did not justify the administration of baptism by lay hands; or whether this was one of the corruptions introduced into the Church at periods long subsequent. Now, it appeared that at the commencement of the third century this practice prevailed to some extent. (The learned judge here cited passages from Tertullian, St. Austin, St. Cyprian, and other early Christian writers and fathers, wherein mention was made of baptism administered by laymen.) It was clear, therefore, that in the primitive Church the practice prevailed, though it might be considered irregular. The eastern and western Churches, it appeared, embraced different sides in this respect, but eventually the eastern Church desisted from its opposition to the practice of lay baptism, and at the end of the fourth and beginning of the fifth centuries it was universally admitted in both the eastern and western Churches, under certain circumstances, and this had been adopted into the canon law, which was recognized throughout Europe, and was the foundation of the law of the Church of England itself. The canon law, as far as applied to the Church of England, was to be collected from the provincial constitutions passed in this country by several archbishops between the reigns of Henry III. and Henry V. and VI., very nearly reaching to the time of the Reformation, and this law had been confirmed by the Parliament of Henry VIII., so far as it was not repugnant to the common or statute law, or to the prerogative of the Crown. These constitutions had been collected by Lindwood, who had given a learned exposition of the law of the Church at that time, and he (the learned judge) would refer to the valuable gloss of this writer, not as an authority for the law of the Church at this time, but as a most sound expositor of the law as it stood at that day. (The learned judge here read several passages from Lindwood, *De Sacramentis*, showing that the practice of lay baptism was held valid where necessity required it, and where unnecessary not invalid, though irregular.) This continued to be the law of the Church of England up to the period of the Reformation, and was, as he had said, confirmed by the Act 25 Henry VIII., c. 19, so far as not repugnant to the common law, statute law, and prerogative of the crown, and so far as this canon law was unrepealed and unaltered, it continued to be law at the present day.

The alterations in the Rubric commenced in the reign of Edward VI., when the Liturgy of the Reformed Church of England was reduced into order, and in the first Prayer-Book of King Edward, baptism by private persons was not only sanctioned, but there was a special form provided for the purpose, which clearly denoted the absence of any minister; and the parents of a child so baptized were to be assured that "beyond all doubt" it had been sufficiently baptized, and ought not to be baptized again. As a matter of expediency it was required that the child should be brought to the Church, that the minister might be satisfied whether the essential forms had been used, and he was then to certify that the parties had "done well and according to due order." The Prayer Book of 1549 had been revised in 1552, but no material alteration was made, and though the act which authorized this Prayer-Book had been repealed in Queen Mary's reign, the act of Mary had in turn been repealed by Queen Elizabeth's Parliament; so that the statute of Edward VI. had been re-enacted, and became again the rule by which the offices of the Church were to be governed, till 1595. In 1575, however, at a convocation, it was determined that the right of baptism should be administered by no other than a "lawful minister;" and, as great stress had been laid upon this circumstance, it was proper to consider the history of the article or canon agreed to at this time, which was enveloped in a great degree of mystery and obscurity. It was clear that it was not printed with the other canons agreed to on that occasion. The canons were 15 in number; one of them (the 15th) was omitted because disapproved of by the king; 13 were printed, but without the canon in question, which was the 12th, though it was said to have been published. Collier, in his "Church History," had given a copy of this canon, to this effect:—"Where (whereas) some ambiguity and doubt had risen among divers, by what persons private baptism is to be administered; forasmuch as by the Book of Common Prayer allowed by the statute, the bishop of the diocese is authorized to expound and resolve all such doubts as shall arise concerning the matter how to understand and to execute the things contained in the said book; it is now, by the said archbishop and bishops, expounded and resolved, and every one of them doth expound and resolve, that the said private baptism in case of necessity is only to be ministered by a lawful minister or deacon called to be present for that purpose, and none other; and that every bishop in his diocese shall take order that this exposition of the said doubt shall be published in writing before the 1st day of May next coming, in every parish church of his diocese in this province; and thereby all other persons shall be inhibited to intermeddle with the ministering of baptism privately, being no part of their vocation." Now there was no doubt that this was a very strong expression of the opinion of the convocation on the point in question; that though the practice had been thought sufficient in former times, the heads of the Church were of opinion that it ought not now to be tolerated. But, if this canon had been published and acted upon, it was extraordinary that no copy of it could be found in any book or registry of any diocese; that it should not have been so much as mentioned at the conferences at Hampton Court, in 1603, or by Hooker, who wrote very many years after its existence, if it ever existed at all, or if it had not been suppressed immediately after it passed, or if it even had, or was considered to have had, any binding authority. If the effect of this canon was to alter a practice which had existed for thirteen centuries, and sanctioned by Edward VI. and Elizabeth up to 1575, it was a most important one to be observed and acted upon; and yet in 1584, nine years after the passing of this canon, a petition was presented by the Puritans to Archbishop Whitgift, praying (amongst other things) that all baptisms by midwives and women might be interdicted and declared void; whereas, if this canon had been in force, such baptism must have ceased, and the archbishop himself never doubted of the validity of such baptisms. (The learned judge here read an account of what took place at the Hampton Court conferences from Dr. Cardwell's work, whence it appeared that some difference of opinion prevailed amongst the prelates as to the construction to be put upon the Rubric, and that the King expressed his opinion to the effect that, although baptism should be administered by a lawful minister, yet "he utterly disliked all re-baptism.")

It appeared that King James was of opinion that if the act had been *de facto* done, he so disliked re-baptism, that he would not have the rite repeated, though it were done by women and laics; and it had been thereupon observed by one of the prelates, that "the minister is not of the essence of the Sacrament;" to which the King replied, that, "although not of the essence of the Sacrament, he was of the essence of its administration." The result was, the insertion in the Rubric of the words "lawful minister," instead of "them that be present," and that was the utmost extent, it is said, to which the bishop would agree; they would not agree to abolish altogether the practice of lay baptism, by declaring it absolutely null and void. The inference to be drawn from the result of the conference at Hampton Court, therefore, is not that stated by Mr. Escott in his plea, that from that period the practice of lay baptism had been repudiated by the ecclesiastical authorities of the realm, and that, to give effect to that repudiation, King James directed the Liturgy to be altered; nor was the language of King James himself, in his proclamation, directing this alteration, wherein he speaks of the change as "some small things," consistent with the supposition that he was thereby sweeping away altogether a practice which had continued for 1,300 years.

At the Restoration, the alteration made by King James I. (who had thereby, in effect, repealed a statute of King Edward by his sole authority) was confirmed by act of Parliament. A conference took place at the Savoy in 1661, between certain of the bishops and the Presbyterians, in order to see whether alterations could be made in the Common Prayer which would be satisfactory to both parties; but in consequence of the demands of the Presbyterians the conferences were broken off.

By the 13th and 14th of Charles II. the Rubric in the Book of Common Prayer was confirmed by Parliament, and became part of our statute law, to which all persons are bound to conform; and this Rubric, which is in force at the present time, is prefixed to the service for the burial of the dead, in which, for the first time, was a declaration that persons who die unbaptized are not to have the service read over them.

Bishop Fleetwood, treating of lay baptism, said that, for the first fifty years after the Reformation the Church of England had allowed baptism by laymen and women; for the next fifty years she had required a lawful minister to perform the rite; but that she did not say that all who were not Episcopally ordained ministers were not lawful ministers, and he showed that such an interpretation would exclude not only Presbyterians but foreign Protestants; and he proved decidedly, that baptism by a Presbyter, not of Episcopal ordination, was, nevertheless, a good and valid act. The work of Bishop Fleetwood, in fact, embraced the whole argument on both sides in reference to lay baptism. In 1712 a controversy had arisen upon this point, which had led to a conference at Lambeth, where the subject had been discussed by the archbishop and bishops of both provinces, and the result was stated by Burnet in his "History of his Own Times." He there states that a "conceit" had sprung up as to the invalidity of lay baptism, and that Dodwell had given rise to the *conceit*: that the bishops thought it necessary to put a stop to it, and with that view drew up a declaration to the effect that, although such baptisms were irregular, yet conformably to the practice of the primitive Church, and to the doctrine of the Church of England, baptism with water and invocation of the Trinity ought not to be reiterated. He states that the Archbishop of York at first agreed to this declaration, but afterwards retracted; that the Upper House of Convocation passed it, but the Lower House laid it aside, "thinking it struck at the dignity of the priesthood." The publication of the Remains of Archbishop Sharpe (the prelate alluded to) by his son, gave a different version of the story, as far as he was concerned, though the other facts were the same; showing that his only motive for rejecting the declaration arose from his apprehension of its "encouraging Dissenters in their uncanonical practice." In his letter to the Archbishop of Canterbury he expressly stated, that he concurred with the rest of his brethren, that lay baptisms, in the name of the Trinity, ought not to be repeated. The declaration, therefore, expressed the opinions of all the heads of the Church, that, at this time, according to the law of the Church, baptism with water, in the name of the Trinity, though administered by lay persons, was good and valid; so that beyond all doubt, up to 1712, the Church of England held lay baptism to be valid, and that persons baptized by laymen after 1661 were not unbaptized persons, and, as such, to be refused Christian burial; and if lay baptism was good then, it was good now, for no alteration had since taken place. It was true that a great number of writers, arguing the question with great ingenuity, had expressed a different opinion, a reference to whose works and arguments would be endless. One of these writers, (Bishop Waterland,) who had originally defended the validity of lay baptism, had been afterwards converted to an opponent of that doctrine by the arguments of Mr. Lawrence, a layman of the city of London, who, having been baptized by a Dissenting minister, had procured himself to be re-baptized by a curate in the city, and had maintained the invalidity of lay baptism with great learning and ingenuity. But his arguments did not shake the doctrine that the Church of England acknowledged its validity; and Bishop Waterland himself admitted that "the stream of authority and of antiquity was against them." The great Hooker, who was looked up to by all persons with a respect and a deference due to his learning and piety, clearly showed that the Church of England held lay baptism to be valid, though she considered it irregular, and as an intrusion on the priest's office, for which a party was punishable.

The learned judge then went into different parts of the baptismal service, the Catechism, and the Articles, to show the construction put by the Church upon the nature of the Sacrament itself; and he argued from the fact of foreign Churches having expressly prohibited lay baptism, that had the Church of England intended the same, she would have interdicted it expressly; and he concluded by expressing his opinion that the promoter had sufficiently proved the articles he had given in, and that Mr. Escott had failed in establishing his allegation.

The next question was, what was the punishment to which the court must subject Mr. Escott under the circumstances? It had been very properly stated, on the part of the promoter, that there was no intention to follow up the proceeding in a vindictive manner, and that he would be satisfied if the court should admonish Mr. Escott to refrain in future, and condemn him in the costs. He (the learned judge) had already said, he thought that Mr. Escott was perfectly justified in taking the opinion of the court, and in the case of "Kemp v. Wickes," Sir John Nicholl had contented himself with admonishing the party to refrain, and he (Sir H. Jenner) should be glad if he could follow that example. But in that case the party gave an affirmative issue to the articles, and there was no intention to appeal the question to a higher tribunal; whereas in the present case, his sentence would go before the Judicial Committee, and he might probably defeat the object of both parties, by giving an illegal judgment. It was not a proceeding under the common law, but under the 68th canon, which fixed the punishment at three months' suspension; and he must, therefore, though he should have been glad to modify his sentence, pronounce that the party had incurred the penalty. Notice of appeal was immediately given. The judgment occupied upwards of four hours in the delivery, during the whole of which time the court was unusually thronged, many of the persons present being preachers of the Wesleyan body.

CHURCH MISSIONARY SOCIETY.

On Tuesday, the annual meeting of this society took place, in Exeter Hall, at which the Right Honorable the earl of Chichester presided. Amongst the noblemen and gentlemen on the platform were Lord Viscount Sandon, Lord Glenelg, the Bishop of Winchester, the Bishop of Chester, Mr. Plumptre, M. P., Sir G. Rose, and a large number of clergymen. The Hall was completely filled, and the galleries were crowded with elegantly dressed ladies. The business of the day having commenced by prayer, at ten o'clock the noble chairman, in a speech of considerable length, alluded particularly to the late meeting for the purpose of establishing bishoprics for the colonies, and also to a proposal emanating from his Grace the Archbishop of Canterbury, for nominating a council of bishops to decide on any ecclesiastical points that might possibly cause any difference between this society and the Society for Propagating the Gospel, and thereby enable them to work harmoniously in the conversion of the heathen colonists, which he strongly eulogized. The report stated that the affairs of the Society were in a most promising state, particularly at Sierra Leone, New Zealand, and the Island of Malta, from which last large numbers of New Testaments, in the Arabic and Turkish languages, were circulated all over the East by the missionaries, who would be most valuable aids to that intrepid party forming the Niger expedition. It also alluded in high terms of satisfaction to the recent order of the Government for dissolving the connection between the Indian states and idolatry. The income of the society during the past year (in which 77 new associations had been formed) was 90,604*l* 6s. 2d, which was exceeded by the expenditure by 8,026*l* 13*s* 7d. The Bishop of Winchester moved the adoption of the report conjointly with some other resolutions, which was seconded by the Rev. E. Bickersteth, and carried unanimously. The meeting was afterwards addressed by several gentlemen, when the assembly separated late in the afternoon. At six o'clock in the evening another large meeting of this Society was held at the above-mentioned place, on which occasion the Marquis of Cholmondeley was voted to the chair, when numerous speeches were made in support of other resolutions, and the proceedings did not terminate till nearly ten o'clock.—*Conservative Journal.*

ANNIVERSARY FESTIVAL OF THE SONS OF THE CLERGY.

The Anniversary Festival of the Sons of the Clergy was celebrated on Thursday, in St. Paul's Cathedral, in presence of the Lord Mayor, the sheriffs, the Archbishop of Canterbury, the Bishop of London, and a numerous and respectable assemblage of private individuals, amongst whom there was a large preponderance of the fair sex. His Royal Highness Prince Albert also honored the festival with his presence, attended by several of his equerries, &c.

The following was the performance selected for the occasion: The Dettingen *Te Deum*; Handel. Psalm and Chorus—*Cantate Domino*; Attwood. Chant—*Deus Miscreatur*; Attwood. Chorus—*Hallelujah*; Handel. Anthem and Chorus—*God is our hope, &c.*; Greene. Coronation Anthem—*Zadoc the Priest*; Handel. It will be seen that the selection comprised several pieces which had been performed on previous anniversaries; but when the excellence of the performances generally is taken into consideration, it is not to be feared that any fault will be found by the public on account of their repetition; it is almost needless to state that the grand choruses of Handel were executed in a style of the highest order, nor should praise be withheld from the manner in which the less important portions of the performances were sustained. The principal singers consisted of Messrs. Francis, Bradbury, Barnby, Hobbs, Hawes, Bayley, and Chapman. Mr. Goss presided at the organ, and Sir George Smart was the conductor of the orchestra, on whose skill in that department it is quite unnecessary to expatiate. The band (which consisted of the members of the Royal Society of Musicians) was efficiently led by Mr. F. Cramer. After the celebration of Divine Service, a sermon was preached in reference to the festival, by the venerable W. H. Hale, M. A., Archdeacon of Middlesex, and the whole ceremony concluded with Handel's Coronation Anthem, "Zadok the Priest."—*Ib.*

ST. PETER'S GRAMMAR SCHOOL,

PEEKSKILL, WESTCHESTER CO., N. Y.

THIS INSTITUTION will be opened on Monday, the third day of May next, under the immediate direction of the Rev. MOSES MARCUS, B. D., Rector of St. Peter's Church, Peekskill; who having conducted a Seminary of learning, many years in England, and being thoroughly acquainted with the routine of school business, designs, in connection with his pastoral charge, to superintend the education of Young Gentlemen of the ages of seven and fourteen years, either for College or the more active professions of life.

The system of instruction will comprise the various branches of Classical, Mathematical, and General Literature. But the improvement of the understanding will not be the sole object of the establishment; for whilst the strictest attention will be paid to the domestic comfort of the boarders, and every part of their behaviour it will ever be endeavored to fix in the minds of all the pupils, the principles of religion; so that they may perceive the beauty, and aspire to the attainment of an honorable and virtuous character.

The Terms, for the Academical Year, will be, for instruction, board and washing, $200. For instruction alone, to day-pupils, in the higher classes, $50, and in the lower, $40. These will be required to be paid at the commencement of every quarter, in advance.

French, German, or any of the European languages as well as Drawing, Music, and other accomplishments, will be taught by competent professors, and charged as extras; as will also, the necessary books and materials, but no advantage will be taken to increase the expense of education.

Boarders will be expected to furnish their own beds, bedding, &c., and to have all they bring with them properly marked.

The hours of study will be varied, according to the seasons of the year, and be made subservient to the general convenience of day-pupils.

A school library, and philosophical apparatus, will be provided as soon as may be, and each young gentleman will have the privilege of subscribing to the same.

Public examinations, embracing all the departments, will take place periodically: at the conclusion of which, prizes will be awarded to those pupils, whose proficiency and good conduct have been most distinguished.

The religious instruction, and discipline, of the school will at all times accord with the doctrines, principles and requirements of the Protestant Episcopal Church. The holidays will be regulated, for the most part, by the Festivals of the Church; except the long vacation, which will be given during the months of August and September.

References are permitted to be made, (if by letter post paid,) to the Rt. Rev. Bishop Onderdonk, D. D., the Rev. Drs. Berrian, Eastburn, Hawks, Henry, Milnor, Seabury, Taylor and Wainwright; the Rev. Messrs. Forbes, Higbee, Price, and Verren; and Messrs. Swords, Stanford & Co., New York; the Rev. Wm. L. Johnson, Jamaica, L. I.; the Rev. Drs. Barry & Beasly, New Jersey; and to the Wardens and Vestry of St. Peter's Church, Peekskill.

Further information may also be obtained from the Principal, who will be happy to answer any inquiries which may be directed to him on the subject of the Institution.

Peekskill, March 20th, 1841.

MRS. LINCOLN PHELPS' INSTITUTE,

At Rahway, N. J.

THE Summer Term will commence on the 5th of May. May 1—tf.

PRAYER BOOKS.

THE subscriber informs his friends of the Protestant Episcopal Church, that he will keep on hand a good assortment of the Book of Common Prayer, which will be sold to the trade and to the public generally, at the lowest prices.

The Lessons.—He has also for sale the proper Lessons to the Book of Common Prayer, particularly suitable for young persons at Church.

Brownell's Family Prayer Book.—The subscriber is publishing by subscription, the Family Prayer Book of Bishop Brownell; being a Commentary on the Book of Common Prayer. It will be in readiness by the last of June. It is printing on a superb paper;—and a part of the edition will be bound up in the richest Turkey morocco, so as to be an ornament o the parlor as well as a help to Family Religion.

McIlvaine's Sermons.—Also, he has for sale a selection of sermons from the best writers, in two volumes, octavo, suitable for use in families and in churches, where lay readers officiate. The friends of Bishop McIlvaine especially will find this work a valuable collection to their stock of literature.

Oxford Bibles.—The subscriber also keeps a good assortment of small Bibles, in plain and extra-gilt binding. Among the number will be found the Oxford Bibles, the best edition of the Holy Scriptures published in this country.

Music for the Church.—Also, he can furnish Vestries and individuals with the Church Choir; a Collection of sacred Music, composing a great variety of Psalm and Hymn Tunes, Anthems, and Chants, arranged for the Organ or Piano Forte. By Joseph Muenscher, Professor of Biblical Literature in the Theological Seminary, Gambier, Ohio.

Letters on Confirmation.—And he has for sale Letters to an Only Daughter on Confirmation, by the Rev J. L. Blake, D. D. This work is on fine paper, and is bound in morocco, in the style of Annuals. The frontispiece represents the administration of Confirmation It is one of the books kept at the Depository of the Sunday School Union of the Protestant Episcopal Church in the United States.

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March 6—tf

ENGLISH AND CLASSICAL SCHOOL.—The Rev. HIRAM JELLIFF, by Divine permission, intends to open a School at Poughkeepsie, on the 17th of May, 1841; and proposes to receive into his family from 15 to 20 boys of suitable age, who, at all times, will be under his particular care and direction.

As the school is designed for a select number, not exceeding 25 at any time, it would be well for parents and guardians, who may be desirous of availing themselves of its advantages, to signify their intention at an early period.

Inquiry to that effect, may be made either to the Principal (until the 1st of May) at Lithgow, Dutchess county, or to the Rev. John Reed, D. D., of Poughkeepsie.

The situation of the school is a delightful one, being upon the bank of the Hudson, and, with fine walks, within a convenient distance of places of public worship.

The year will be divided into two terms of 18 and 28 weeks each.

The expenses for the year, exclusive of vacations, including tuition, (either classical or English,) board, washing, mending, beds, &c., $150. One half, in all cases, payable in advance for each term as it occurs.

References in New York City:
Rt. Rev. Benjamin T. Onderdonk, D. D.
Rev. Samuel Seabury, D. D.
Rev. Lot Jones,
Rev. Lewis P. W. Balch,
Rev. Benjamin Evans.

References in Poughkeepsie:
Rev. John Reed, D. D.
Rev. F. W. Hatch.
Messrs. Wm. Davies, and H. Wheaton, Esq's

March 27.

THEOLOGY FOR THE PEOPLE.

Just published and for sale by D. BRUNNER, No. 1, N. Charles street, Baltimore, at the Protestant Episcopal Book Depository.

A PLAIN and Practical System of Divinity for the People, in a series of Sermons founded upon the Church Catechism; by J. P. K. HENSHAW, D. D., Rector of St. Peter's Church, Baltimore.

P. S. The Banner of the Cross, Episcopal Recorder, Philadelphia; and Southern Churchman, Richmond; will please insert the above to the amount of one dollar, and charge to the publisher.

Oct. 3—tf

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New York May 1, 1840.

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Bishop of the Diocese of New York.

New York, December 18, 1840.

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